The ČECHOSLOVAKS

THE ČECH (BOHEMIAN) COMMUNITY OF NEW YORK

BY

THOMAS ČAPEK

THE SLOVAKS IN AMERICA

BY

THOMAS ČAPEK, JR.

ASSISTED BY

REV. LUDEVIT A. ENGLER

REV. C. L. ORBACH

CLEMENT IHRISKÝ

Lew A. Hochberg

Ex Libris

SEYMOUR DURST

FORT NEW AMSTERDAM (NEW YORK), 1651.

When you leave, please leave this book
Because it has been said
"Ever'thing comes t' him who waits
Except a loaned book."

AVERY ARCHITECTURAL AND FINE ARTS LIBRARY

GIFT OF SEYMOUR B. DURST OLD YORK LIBRARY

THE ČECH (BOHEMIAN) COMMUNITY OF NEW YORK

WITH INTRODUCTORY REMARKS ON

THE ČECHOSLOVAKS IN THE UNITED STATES

By THOMAS ČAPEK

AUTHOR OF "THE ČECHS (BOHEMIANS) IN AMERICA," ETC.

With the compliments

of the authors

Thomas Capek
340 E. 198 St.
New York City

Published by the Czechoslovak Section of America's Making, Inc.
NEW YORK, 1921

CONTENTS

PART I

THE ČECHS

Chapter		Page
I.	Old Country Ideology Transplanted to the New	5
II.	The Number, Distribution and Occupation of Čechoslovaks	12
III.	Distribution According to States	14
IV.	Distribution According to Cities	16
V.	The Čech Community of New York	20
VI.	Occupation	23
VII.	Economic Strength	36
VIII.	The Press	38
IX.	Politics and First Political Demonstration	43
X.	The Halls	49
XI.	The Churches	50
XII.	The "Čech Library"	51
XIII.	The Neighborhood Houses	52
XIV.	Benevolent and Other Organizations	53
XV.	The Artists' Colony	56
XVI.	The Language School	57
XVII.	The Pioneers	58

PART II

THE SLOVAKS

FOREWORD

Chapter		Page
I.	Historical Background and Causes of Emigration	80
II.	Statistical	83
III.	Occupation	85
IV.	Fraternal Organizations and Churches	88
V.	The Press	91
VI.	The Banks	93

Digitized by the Internet Archive
in 2013

http://archive.org/details/cechbohemiancomm00cape_0

PART I

THE ČECHS

CHAPTER I

Old Country Ideology Transplanted to the New

If we analyze the currents and cross currents of the national life of the Čechs, we shall find that every great movement in the mother country, has produced repercussion among the nationals in America, that it synchronized perfectly with like responsive actions here. A brief survey of their principal activities proves it.

Slovanská Lípa. A society styling itself the Slovanská Lípa (Slavic Linden) was organized in Prague in 1848. Its program was national and political—equal rights before the law for Čechs and Germans, Slavic reciprocity, constitutional liberty. The name and the purpose appealed to American Čechs so strongly that in a dozen years every larger settlement boasted of a Lípa. The by-laws of the domestic Lípas provided for the fostering of the mother tongue, founding of circulating libraries, encouraging choral singing, theatricals, etc. The American Lípas fully justified their existence. Later, when the advantages of personal insurance became more fully appreciated several of the Lípas became charter members of the Č. S. P. S. benevolent organization.

The Sokols. The Sokols had their inception also in Prague, in 1862. It is a mistake to think that the system of physical training as practiced by American Sokols is patterned after that of the German Turners. Back of the Čech system, as elaborated by Miroslav Tyrš (1832-84), and Jindřich Fügner (1822-65) was an idea which aimed higher than the mere training of the body. The Sokol was required to be like the Samurai of old Japan—courageous, faithful to duty, lover of his country. From Bohemia the Sokol ideology spread to other Slavic countries. How accurately Tyrš and Fügner had visualized the future significance of this body was demonstrated in the war just ended. The Sokols were at the bottom of every move directed against the Hapsburg monarchy.

Choral singing and amateur theatricals. No national group is more given to amateur acting—producing plays in the national tongue—than the Čechs. So much importance is attributed to these theatricals that local historians are wont to register not only the titles of plays acted in this or that settlement, but likewise the names of the talent impersonating the leading rôles. Since the Civil War, New York was never without a dramatic society—at times it had as many as six. Priests, editors, farmers, mechanics, business men, domestics—immigrants and their American-born progeny—all were eager to taste the exhilaration and the glory of the footlights. Lately amateur impresarios are compelled to lean more and more on volunteers drawn from the ranks of the native born; in the choral societies, it is no secret, Americans are already in the majority. Amateur stage folk and singers combined, have even invaded the field of light opera. That the fondness for this sort of amusement

has been brought over from old Bohemia goes without saying. Under the Austrian régime, which kept a watchful eye over the doings of the Čechs, the stage, the amateur stage and later, when actors had been trained and Čech stock companies started out on their itineraries from town to village, the professional stage, constituted a strong link in the chain of national revival.

Opposition to theocracy. One-half—according to some authorities more than one-half—of American Čechs have given up their inherited faith. Some joined other religious bodies, but the bulk of the dissenters do not affiliate with any church. One finds nothing quite like it among other immigrants, certainly not among American Slavs. What is the cause of this religious abstention? Here again, to understand, we must turn back to the fatherland for explanation, read the story of this war-scarred country, study the national characteristics of the people.

The old-time Čechs, historians tell us, were given to religious meditation, clinging tenaciously to their beliefs. For faith and country the Hussites in the fifteenth century faced huge armies of crusaders sent to crush the "heretics." The Church of Bohemian Brethren, from which the Moravians in England and the United States claim descent, sprung from a desire of its founders and followers to lead purer lives in strict accord with the precepts of the scriptures. The emigration from Bohemia after 1620, following the victory of the Hapsburgs over the Protestants, was of a religious character. Tens of thousands preferred banishment to the renunciation of their faith. The most merciless persecution on the part of the civil and ecclesiastic authorities during the era of the restoration of Catholicism

which extended from 1620 to 1781, when the Patent of Tolerance was issued, could not wholly eradicate the "hidden seed."

In past ages every village boasted of its "písmák," a wise man, who was versed in the "písmo," meaning the Bible and who expounded its lessons to the villagers. Prior to the Battle of White Mountain (1620), the Čechs had been Protestants. By 1914, ninety-six per cent. (according to Austrian official figures) professed the Catholic faith. That such a fundamental religious re-making of a people could not be accomplished without leaving a mark on its character and without influencing the direction of its thought, is self-evident.

At present Bohemia again finds herself in the throes of a religious rebirth. A concerted movement is on foot (it was inaugurated in October, 1918, when Čechoslovakia rid herself of the Hapsburgs), which can be expressed in three words: "Away from Rome!" Already hundreds of thousands have severed their connection with the old church and have joined the Čechoslovak National Church. The self-same propaganda, "Away from Rome!" has been carried on in Čech America for more than half a century. The result is as stated at the outset of this paragraph.

Slavic solidarity. No one in particular propagated here the thought of closer cultural relations with other Slavs—Slovaks, Russians, Poles, Serbo-Croations—yet the idea of Slavic reciprocity, of close comradeship, was popular from the start. Slavic "congresses" had been called and societies had been organized to foster and encourage Slavic fraternization. The first body of men to volunteer from Chicago for service during the Civil War received the name Slavonian Rifle Company. In the sixties,

as stated elsewhere, settlement after settlement "planted" its Slovanská Lípa society; other organizations bore the names of Slavic Union, Slavic Reciprocity, Slavic Alliance, etc. The first newspaper was called "Slowan Amerikánský" (American Slav). In the preface the publisher-editor (Frank Kořízek) addressed himself "to the beloved Slavic nation," and he deplored the fact that that nation "lived so disunited in the New World." By "Slavic nation" Kořízek of course meant his countrymen, the Čechs only, because no other Slavs (except a handful of Poles), lived at that time (1861) in the United States.

A farming element in Wisconsin became discontented with conditions in America—aggravated as these were by the bitterness of civil war—and a plan was conceived to move American Čechs to the province of Amur in Asiatic Russia. Two men were chosen to go to Russia to work there to the end "that a foundation might be laid for a new fatherland in Slavic Russia."[1] Fortunately, this migration never took place; one member of the committee of investigation (Bárta) returned to Wisconsin, disgusted with the red tape methods of the Czar's government. The other (Mráček) stayed in Russia and died there.

During the Polish rebellion of 1863, the formula of Slavic fraternization was given a practical try-out—and was found wanting. In much the same way as in Bohemia, the Čechs in America were divided in their sympathies on the Russo-Polish struggle. One faction, numerically the stronger, sided with the Poles; there were those, however, who loudly defended the course of the Russians.

[1] "The Slavie," December, 1861.

The attitude of the Čechs, let it be said, pleased neither the Russians nor the Poles.

The fraternization between New York Poles and Čechs manifesting itself in invitations to and presence at balls, picnics and meetings, came to an abrupt end when the Grand Duke Alexis of Russia came to America in 1871, and again in 1877. The Čechs of New York and Chicago sent deputations "to greet our brother Slav." This "act of perfidy" on the part of the Čechs cut the Poles to the quick; never after that did they invite the Čechs to their social affairs nor asked them to take part in anything at which the Russians were present. With Russians left out, Slavic accord, was, of course, a nullity; with Russians and Poles in, co-operation was out of the question.

During the Russo-Japanese war, the Slavic Alliance of New York made an effort to bring under one roof the leading men and women of Slavic blood. But because the Russians came in, it was a sufficient reason for the Poles to stay out and they did stay out.

Sixty years of fraternization with American Slavs, sixty years of inspiring speeches at Slavic banquets—what are the evidences of constructive work ? Almost none. True, the Sokols have carried the Sokol ideology in the ranks of some of the Slavs ....Occasionally joint public protests had been arranged and held ....As for instance, when the New York Slavs met in Carnegie Hall, December 14, 1912, to "protest against Austria-Hungary's unjustified interference with the Balkan Slavs."

Ask a New York Čech in what part of the City the Serbo-Croations live. He does not know. Inquire of a Pole where the Čech quarter is located

and the chances are he will have to ask a policeman to direct him to it. In Chicago, Poles and Čechs professing the same faith bury their dead in a common cemetery. In several instances these two worship in the same churches. But the tie that binds in this case is not racial kinship, but religion.

CHAPTER II

The Number, Distribution and Occupation of Čechoslovaks

As a country of origin Austria first appeared in the United States official census in 1860; Bohemia in 1870. The (13th) census of 1910 has ascertained 539,392 persons of Bohemian and Moravian stock. Precisely how many American Slovaks there are and where they live we shall learn for the first time when the results of the 1920 census are made public. The figures of the previous censuses were not dependable for the reason that census gatherers in many instances classified the Slovaks as Hungarians. Private estimates by Slovak publicists and the official Washington returns varied greatly; private estimates, as a general rule, being invariably much higher. Even the Čechs contended in the past that the census man has treated them unfairly; that at each decennial count he caused thousands of their compatriots to disappear in the column set aside for Austrians.

As a Čechoslovak state, Pennsylvania leads in 1920 all, with a population of 67,577. One can easily guess how much of this total is purely Slovak and how much the share of the Čechs. According to the census of 1910, the Čechs in Pennsylvania aggregated 13,945. Of this, 3,453 lived in Pittsburgh (largely in Allegheny), and 1,652 in Philadelphia.

Next after Pennsylvania comes Illinois, with 66,463. Obviously, this is Chicago and its suburbs, for outside of the city not many are known to reside.

Chicago is the metropolis of the Čechs and has been such since 1870. It is one of the three leading cities with strong Čech and Slovak centres. New York and Cleveland are the other two.

New Jersey's 16,194 is more than two-thirds Slovak.

On the other hand, Iowa's 9,148, Kansas' 3,466, Minnesota's 12,538, Nebraska's 15,817, Texas' 12,809, Wisconsin's 19,785 (except Milwaukee, which is mixed, Čech and Slovak), continue to be preponderantly Čech. When the census is published in its entirety we shall be able to appraise more accurately the numerical strength of the Čechoslovak stock, both foreign and native born.

CHAPTER III

Distribution According to States[1]

	1860	1870	1880	1890	1900	1910	1920
Alabama	124	29	39	25	31	184	232
Alaska					8		
Arizona		2	7	3	16	97	148
Arkansas	34	21	68	97	281	778	491
California	727	90	239	243	504	3,707	3,368
Colorado		15	91	212	330	2,903	1,952
Connecticut		95	124	177	493	2,693	6,534
Delaware		1	2	3	4	121	122
District of Columbia	32	9	16	10	12	135	122
Florida	12	3	3	5	20	92	189
Georgia	28	23	33	35	23	127	123
Idaho		1	5	11	81	663	420
Illinois	2,106	7,350	13,408	26,627	38,570	124,225	66,463
Indiana	351	141	306	288	526	2,126	5,934
Indian Territory					24		
Iowa	2,709	6,765	10,554	10,928	10,809	32,050	9,148
Kansas	87	105	2,468	3,022	3,039	11,603	3,466
Kentucky	116	40	43	58	52	305	239
Louisiana	399	23	24	14	30	173	302
Maine	3	1	1	3	16	41	405
Maryland	122	789	1,169	1,554	2,813	9,199	3,545
Massachusetts	123	110	279	581	810	3,010	2,207
Michigan	660	1,179	1,789	2,311	2,160	10,130	10,691
Minnesota	860	2,166	7,759	9,655	11,147	33,247	12,538
Mississippi	41	9	12	6	13		63

Missouri	3,132	3,517	3,342	3,255	3,453	13,928	4,962
Montana		23	25	198	177	1,653	1,884
Nebraska	11	1,770	8,858	16,803	16,138	50,680	15,817
Nevada	21	7	15	11	5	84	84
New Hampshire	12	4	10	3	11	44	58
New Jersey	506	271	429	306	1,063	6,656	16,194
New Mexico	5	2	13	8	15	175	113
New York	2,438	2,071	8,748	9,129	16,347	47,400	38,046
North Carolina	10	5	14	11	3	16	20
North Dakota				1,129	1,445	7,287	2,057
Ohio	1,317	1,429	6,232	11,009	15,131	50,004	41,983
Oklahoma				250	1,168	5,633	1,820
Oregon	17	36	109	79	231	1,709	1,129
Pennsylvania	783	580	1,058	2,031	3,368	13,945	67,577
Rhode Island	11	19	29	14	41	346	265
South Carolina	54	1	31	11	14	71	45
South Dakota		153	1,337	2,488	2,320	9,943	2,817
Tennessee	75	37	30	13	16	176	82
Texas	730	780	2,669	3,215	9,204	41,080	12,809
Utah	51	3	3	8	13	268	163
Vermont	1		4	10	27	39	103
Virginia	74	31	21	73	271	1,059	895
Washington	17	2	53	239	396	2,984	1,841
West Virginia		1	34	6	27	535	1,530
Wisconsin	7,081	10,570	13,848	11,999	14,145	45,336	19,785
Wyoming		8	10	31	58	671	506
Total	24,880	40,287	85,361	118,197	156,899	539,331	361,287

[1]1860 is Austrian, 1870, 1880, 1890, 1900 Bohemian and Moravian foreign born, 1910 Bohemian and Moravian stock (native and foreign born), 1920 Cechoslovaks, foreign born.

CHAPTER IV

Distribution According to Cities

Austrians in selected cities

1860[1]

	Males	*Females*
St. Louis	1,367	1,173
New York	942	749
Chicago	486	441
Philadelphia	208	123
Cincinnati	196	146
New Orleans	167	32
Baltimore	68	44
Boston	27	16

Bohemians (and Moravians) in selected cities

1870[2]

Chicago	6,277
St. Louis	2,652
New York	1,487
Milwaukee	1,435
Cleveland	786
Baltimore	766
Detroit	537
Allegheny	324
Newark	184
Cincinnati	123
Philadelphia	101

[1]Population of the U. S. in 1860, compiled from the original returns of the Eighth U. S. census under the direction of the Secretary of the Interior, Washington, 1864.

[2]Ninth U. S. census, June 1, 1870. From the Foreign Born population of Fifty Principal Cities according to Place of Birth among the Principal Foreign Countries. Table XX. As a country of origin Bohemia first appears in this census.

Bohemians (and Moravians) in selected cities

1880[1]

Chicago	11,887
New York	8,093
Cleveland	5,433
St. Louis	2,456
Milwaukee	1,537
Baltimore	1,129
St. Paul	701

Bohemians (and Moravians) in selected cities

1890[2]

Chicago	41,014
Cleveland	17,502
New York	11,868
St. Louis	4,400
Omaha	3,866
Milwaukee	2,493
St. Paul	2,218
Baltimore	2,130

Bohemians (and Moravians) in selected cities

1900[3]

Chicago	72,862
Cleveland	28,385
New York	26,809
St. Louis	5,503
Cedar Rapids	4,646
Baltimore	4,522
Omaha	3,997

[1]Tenth U. S. census, June 1, 1880. Table XIII, showing the nativities of foreign-born population.

[2]Eleventh U. S. census, June 1, 1890. Table XXXVII. White persons having both parents born in specified countries or of mixed foreign parentage.

[3]Twelfth U. S. census, June 1, 1900. White persons having both parents born in specified countries or of mixed foreign parentage.

Milwaukee	3,483
St. Paul	3,002
South Omaha	2,187
Allegheny	1,565
Detroit	1,312
Racine	1,078
La Crosse	1,062

Bohemian (and Moravian stock) in selected cities

1910[1]

Chicago	110,736
New York	40,988
Cleveland	39,296
St. Louis	10,282
Baltimore	7,750
Milwaukee	6,370
Omaha	5,414
St. Paul	4,140
Pittsburgh	3,453
Detroit	2,641

Čechoslovaks in selected cities

1920[2]

Chicago	50,392
Cleveland	23,007
New York	26,292
Milwaukee	4,497
Omaha	4,305
Minneapolis	1,828
St. Paul	1,797

[1]Thirteenth U. S. census, June 1, 1910. Leading mother tongues of the foreign white stock of selected cities. Native white stock of foreign or mixed parentage.

[2]Preliminary Press Announcements as shown by the returns of the Fourteenth (1920) U. S. Census. Distribution of the foreign-born white population by country of birth.

Comparing it to the Irish and the German, Čechoslovak immigration is comparatively recent. The tide of the Čechs set in after 1848. That of the Slovaks several decades later. At the time the Čech infiltration began, land in Wisconsin, Iowa, Nebraska, Minnesota and the other states in the Midwest could be had for the asking. This determined the character of their occupation; they became farmers. When the Slovaks started pouring in—after 1890—the land in the corn and wheat producing belt was already prohibitive in price. On the other side, the steel mill, the coal mine, the coke field, the machine shop, the refinery in Pennsylvania, New Jersey, Ohio, Connecticut, beckoned to workmen to come. Skilled and unskilled, all could get a job. The wages offered were fair; measured by old-country standards, fabulous. If land-ownership assured independence to the farmer in a distant future, the wage-earner in the mill and the mine could console himself with the thought that his labor yielded him a prompt return, not tomorrow, but today. This actuality again determined the choice of the occupation of the Slovaks.

We will not search for the Čechoslovaks in the ranks of the great merchants, employers of labor on a large scale, men of inherited wealth. Among these we will not find them. Humble men from the ordinary walks of life they are—farmers, mechanics, shop-keepers, wage-earners.

CHAPTER V

The Čech Community of New York

The principal settlement is located between Second Avenue and the East River from Sixty-fifth to Seventy-eighth streets. Within this area lives a mixture of races: On the extreme north the Germans; several blocks, (Seventy-fifth between First and Second Avenues) are peopled by Italians; numerous Hungarian restaurants attest the presence of a large body of Magyars; the negroes obtained a foothold on both sides of Seventy-third Street between Second and Third Avenues; along Avenue A is a scattering of Greeks. At all points the Slovaks mix with the Čechs. The Jews (in this instance Magyar Jews), predominate as shop-keepers. However, it is the Čech who gives this quarter of the city an atmosphere all its own.

A small group has maintained itself since the Civil War in the Morrisania section of the Bronx (Bohemianized Marazín). There are a few scattered families in Brooklyn. The Dutch Kills enclave of Queens Borough is quite strong economically (most of the residents owning neat cottages), and active socially. Other more or less known points of concentration in the State of New York are Winfield, Corona, College Point, Flushing Heights, Whitestone, Islip, East Islip, Bay Shore, Sayville, Highland Falls, Rockland Lake, Tarrytown, Poughkeepsie, Buffalo, Schenectady, Binghamton, Yonkers, Gloversville, Elmira, Richmond Borough.

At the time the author arrived in New York (1879), his countrymen were massed between Houston Street on the south, Eighth Street on the north (Tompkins Square, their favorite rendezvous, they called the White Garden from the whiteness of the asphalt), and Avenue A on the west. None lived on the East River front, and but a few were bold enough to penetrate the unknown regions west of Avenue A, "where strangers lived." In the blocks between Third and Fifth Streets the concentration was the densest. Avenue B was called the Čech Boulevard. Individual families lived in Grand (which in the eighties was a business artery of no mean importance), in Broome, Delancey, Rivington, Stanton, Essex, Clinton, Norfolk, Pitt. Within a stone's throw from Avenue B were the stores of Čech bakers, butchers, grocers, and saloon keepers. On the northwest corner of Avenue B and Fourth Street the daily "Dělnické Listy" had its business office. At 533 East Fifth Street stood the Národní Budova (National Hall), where the community's dances, theatricals, concerts and meetings of all kinds were held. The National Hall was an old-time five-story tenement built on an Astor leasehold. In 1882, a number of organizations bought out the place and altered it to suit their needs. The ground floor in the rear of the saloon was provided with a primitive stage and dance hall; the second floor was fitted out as a library and lodge rooms. The upper floors were rented for tenement purposes. On the Liliputian stage, amateurs acted the queens and kings of old Bohemia. From it many a hot invective was hurled at the Hapsburgs; many an appealing ditty sung reminding the audience of the oppressed fatherland.

Between the end of the eighties and the first years of the nineties the community, except isolated families, migrated uptown to where its present quarters are.

What was the reason of the exodus? More sanitary tenements uptown, and nearness to the cigar shops, in which they worked. The break-up of the downtown habitat was not a matter of months. The migration persisted for a period of years until the Fifth Street center was emptied of the last Čech.

In the nineties Čech lodges and clubs officially approved of the community's new site uptown, imprinting upon it a seal of permanency, by building halls, club houses and churches there.

The Czechoslovak Consulate General forms an integral part of the community. Dr. Bořivoj Prusík, who is at the head of it, is a scholar of recognized merit in his mother country.

The Foreign Language Information Service has a Czechoslovak Section of which Šárka B. Hrbkova, writer, lecturer and teacher, is the manager.

CHAPTER VI

Occupation

Cigar makers. For more than sixty years cigar making has been and still is, a distinctive occupation.

Precisely when and under what circumstances the tobacco industry has obtained the upper hand among New York Čechs is an unstudied chapter which will need attention. Indications are, however, that the trade is old—as old as the immigration itself. Already in 1858, Wenceslaus Krechtler was the owner of a cigar store at 157 Canal Street, and in the rear of it he worked up the weed. Frank Korbel, Thomas Juránek and Frank R. Mráček, pioneer settlers (see their biographies in the chapter on Pioneers), were cigar makers about the same time, even earlier. A story is current—it sounds plausible—that a representative of Kerbs & Spiess was sent to Sedlec, near Kutná Hora, where the former Austrian Government operated a tobacco factory, to enlist trained workers for his firm in New York. The wages offered were so tempting that many employees, men and women, took the American agent at his word and emigrated. According to another report, cigar makers from Sedlec began to flock to New York in consequence of glowing accounts sent thither by a band of Sedlec men who had settled in Morrisania. One of these men was Vincent Vaníček; others were John Dvořák, Joseph Stěpánek, John Drahorád, Adolph Mucha and Anna Černý (who became Vaníček's wife). During and after the Civil War every incoming ship brought fresh contingents of workers. Under the

tutorship of the Sedlec men butchers, blacksmiths, bakers, miners, peasants, college students, agricultural laborers and domestics learned to strip tobacco, break bunches and roll them.

Editor L. J. Palda estimated that in 1868, when he landed, 95% of his countrymen were engaged in the tobacco industry.[1] "Every newcomer," relates Palda in his Reminiscences, "no matter what his trade or vocation in the old country, ended by becoming a cigar maker, because cigar making paid better than any other line of work." An expert textile worker from Europe, Palda himself learned to make cigars in New York.

Between 1880-95 when the industry attained its high water mark the Čechs worked for the following firms:

Herman Benz, 151 Avenue A.

Bondy & Lederer, 110 Attorney Street.

Isidor Jacobi, 126 First Avenue.

Kerbs & Bro., 232 E. 36th Street.

Kerbs & Spiess, 1020 Second Avenue and East 54th Street.

Emanuel W. Mendel, 243 Third Street and 15½ Bowery.

Adolph Moonelis, 143 Avenue D.

Bernhard Newmark, 318 E. 75th Street.

Abraham and Isaac Rosenthal, 624 E. 16th and 351 E. 73rd Street.

Emil Seidenberg, 360 Second Avenue.

Joseph S. Seidenberg, 66 Reade Street.

Leopold Schwarzkopf & Co., 309 E. 46th and 1329 Avenue A.

M. Silverthau & Co., 340 E. 36th Street.

[1]Mr. Vincent W. Woytisek, Deputy County Clerk, an old resident of New York, asserts that Palda's average is too high, 75% being nearer the mark.

M. Stachelberg & Co., 154 So. 5th Avenue.

Straiton & Storm, 204 E. 27th Street, 203 E. 33rd Street and 457 First Avenue.

Morris Prochaska, 102 Attorney Street.

Wertheim & Schiffer, 1020 Second Avenue.

Sixty-odd years of cigar making and not one Čech manufacturer has risen from the ranks of workers! Thousands of privates, not one employer of labor! A co-operative shop which Čech workmen organized in 1874 went into the receiver's hands after a short-lived and stormy existence.

The author asked Mr. Joseph Stěpánek, said to be the oldest living cigar maker in the city, to set down in writing his reminiscences. He arrived as a lad of twelve direct from the factory at Sedlec. As he is now in his eighty-fifth year, he has been rolling "smokers" seventy-three years. The observations of this venerable workman, the author felt, would be exceedingly illuminative. Mr. Stěpánek wrote a modest narrative in which he told of having witnessed the memorable trial by jury at Kutná Horà in 1851, of Charles Havlíček, the tribune of the Čech people. In 1865, he walked with 50 other New York Čechs in the funeral cortège of Abraham Lincoln. He described what keen joy he derived as a member of a New York amateur singing club (he sang tenor); concerning his experiences as a cigar maker he had not a word to say. "That phase of my life," he explained, "was a song without a melody."

Palda's 95% of cigar makers in 1866, does not obtain in 1920. The American born children of cigar makers will not learn and follow the trade of their parents. They find that the office, the store, the mechanic's bench offer greater possibilities of promotion than a cigar shop does.

How many are still attached to the tobacco industry? No. 141 of the Cigar Makers' International Union of America has 952 Čech members (men and women), 621 of whom pay 60 cents per week in dues, 289 40 cents, 42 30 cents. Union No. 90 has also some Čechs. Workers not belonging to any union are said to number 2,500. Outside of Greater New York there are not more than 100 cigar makers. This makes a total of 3,552 organized and unorganized workers.[1]

Pearl button makers. Excellent showing has been made in that other distinctively Čech industry, the pearl button manufacture. Though neither as old as cigar making—it was introduced here by workmen from Žirovnice, in Bohemia, after the passage in Congress of McKinley's protective tariff—nor as voluminous (it gives employment to not more than 1,500 or 1,600 operatives), pearl button making has contrived to school not only factory hands but factory bosses as well.

The number of Čech manufacturers is 67, located as follows: Connecticut (West Willington, Staffordville, Higganum), 6; New Jersey (North Bergen, Secaucus, Little Ferry, Cliffside, Guttenberg, New Durham), 20; Illinois (Chicago), 1. Of the 40 plants in Greater New York, 19 are situated in Manhattan, 12 in Winfield, 7 in Astoria, 1 in Maspeth, 1 in Islip.

These 67 concerns represent an investment of from $1,500,000 to $1,750,000: 12 manufacturers have invested $25,000 and over; 15 manufacturers have invested $10,000 to $20,000; 15 manufacturers have invested $5,000 to $10,000; 25 manufacturers have invested $1,500 to $5,000. Several of the smaller manufacturers do not employ

[1]Statement by Joseph Wodicka, Secretary of No. 141 of the Cigar Makers' International Union of America.

any outside help, relying solely upon members of their own families for labor.

The number of operatives is 1,550. In normal times this figure would be considerably higher. "The volume of business as based on statistics for 1920 is between $3,000,000 and $3,500,000, and it represents," says Mr. W. E. Schwanda, "slightly less than one-half of the total value of ocean pearl buttons produced in the United States."[1]

Metal workers. In the several branches of the metal industry, not less than 500.[2]

The needle trade. Of journeymen tailors there are 300. Merchant tailors are surprisingly few, which proves that the Čech is a better workman than a business man. Ladies' tailors appear to be more enterprising, for they outnumber by far men's custom tailors. Apprenticed to their art in European fashion centers—Vienna, Berlin, Paris, Prague—ladies' tailors are in demand by all the leading houses and command high wages.

Dressmakers, 200.[3]

Musicians, 50.[4]

Bakers. Boss bakers, 15 in Manhattan, 5 in Queens.[5] The journeymen bakers' union has 220 members; non-union workers 30, together 250.

Butchers and bologna makers. Workmen and bosses, not in excess of 75.[6]

---

[1]For this information on pearl button manufacture the author is under special obligation to Mr. W. E. Schwanda of B. Schwanda & Sons, Ocean Pearl Button Manufacturers of New York, and to Mr. Christy, Secretary of the Ocean Pearl Button Industry Association.

[2]Statement by Joseph Modr.

[3]Statement by J. Kubik.

[4]Statement by bandmasket Frank Turek.

[5]Statement by Joseph Huml.

[6]Statement by Adolph Konas.

Grocers, 40; formerly between 50-60.[1]

Druggists, 12 and as many registered clerks.[2]

Carpenters, etc. A journeyman cabinet maker, who knows all the leading shops in the city, estimates the number of carpenters (union and non-union), cabinet makers, joiners and mill hands at 500.[3]

Piano makers. In times of prosperity these were 700 strong. This included cabinet makers, polishers in warerooms and tuners. Owing to the grave crisis in the piano industry hundreds were laid off or discharged, so that to-day's total is comparatively small, according to one computation not more than 150.[4]

Furriers. Firms like Revillon Frères and C. G. Gunther's Sons have had them in their employ for many years. The cutting of furs was a favorite vocation from the first. Lassak and Konvalinka employed Čech furriers as far back as the fifties. There are in the neighborhood of 10 fur dealers and 200 operatives; Slovaks included, the number of operatives may reach 500.[5]

Marble and stone cutters. Nine firms are partly or wholly in control of Čechoslovaks. "As to the other question, how many marble workers are employed in Greater New York, I wish to state that the information received from the unions indicated that there are about 250 marble cutters, setters and helpers and 130 polishers and bed rubbers.[6]

---

[1]Statement by Joseph Label and Joseph Huml.

[2]Statement by Charles Krepela, Ph.D.

[3]Statement by Charles Knakal.

[4]Statement by Jakub Wodrazka, for 42 years in the employ of Estey Piano Co.

[5]Statements by Joseph Kubik and Joseph Srsen, the latter of S. and V., Inc.

[6]Statement by B. W. Sidlo, of Voska, Foelsch & Sidlo.

Building trades—bricklayers, carpenters, plasterers—which flourish in Chicago and Cleveland, where every one builds or owns his cottage, are inconsequential. Čechs may be builders and contractors in Chicago and elsewhere, but in New York they are not.

Saloon keepers—not only preceded the bakers, the butchers and the grocers, but, before the dry laws put most of them out of business—outnumbered them. This is quite understandable. The baker and the butcher had to have preliminary training; likewise a small capital to start with. The saloon man required neither. The brewer set him up in business on credit. To draw beer from the spigot and to serve drinks needed no skill. Anyone could get the knack of it in a few days. If he was content to live from the patronage of his co-nationals he could get along without the knowledge of English. Singularly enough, but few saloon keepers have made money in the liquor traffic, though hundreds have tried it. On the other hand, many a baker, butcher or grocer was able to retire with a sufficiency.

Old New Yorkers recall Albert Karel, who before the Civil War kept a "lokál" at 426 Broome Street. The military deserter Tůma, nicknamed Columbus, boasted in a letter to a Prague paper in 1850, that he was the proprietor of a "casino" in this city. August Hubáček, whose resort was located at 533 East 5th Street, which was subsequently purchased by Čech societies for a National Hall, was the uncrowned king of saloon men. Other liquor dealers whose names and the places they kept acquired local prominence were Anton Černý, Peter Šťastný (in 1878, Šťastný had a place at 320 E. 5th Street, and later uptown on Avenue A), J. Synáček (618 E. 5th Street), Šafařík & Čeřovský, etc. The

last two (brothers-in-law), operated in 1882, a country brewery at Maspeth, L. I., but they lost it owing to lack of capital and general incompetence.

Before the war, saloon keepers in Greater New York numbered not less than 100. Restrictive laws cut this total to 30.[1]

Business men other than saloon keepers increased slowly. Francis Brodský could not locate one Čech merchant when he returned to New York in 1854 from a whaling expedition. Some had not the capital, others lacked skill, or were ignorant of English. The teaching of the theorists that property is theft (according to Proudhon), and the propaganda carried on most intensively in the radical press between 1885-95 against the middleman in business swerved many a waverer from pursuing a business career or investing his money in real estate.

The advertising page of the "Newyorkské Listy" in 1878, will give us an idea of the extent and variety of business:

F. Výborný & Son, steamship tickets, forwarding and exchange, 25 Avenue A.

Franta Suchý, baker, corner Avenue B and Fourth Street.

F. Brodský, steamship tickets, forwarding and foreign exchange, 26 Avenue C.

K. Sladký, photographer, 349 Bowery, near Third Street.

Joseph Křikava, wine shop, 50 Avenue B.

Adolph Hašek, bookbinder, 161 East Fourth Street.

Karel Machovský, undertaker, 209 East Third Street.

Karel Svoboda, druggist, 136 Stanton Street.

[1]Statement by William Vesely.

J. V. Linke, hardware, 236 East Fourth Street.
Karel Hlaváč, tobacco, 180 East Third Street.
Frances Tichý, modiste, 169 East Second Street.

The firm of Joseph Oktavec (formerly Laffargue & Oktavec) manufactures pianos. Their pianos are exported to Australia.

Holub-Dusha Co. are inventors and builders of machines generally used in the pearl button trade. The machines are exported to Japan and to Žirovnice, in Bohemia. The Žirovnice workers, it will be remembered, introduced pearl button manufacture in this country.

Waldes & Co., Inc., in Queens Borough are makers of a superior snap fastener, known the world over as the "Kohinoor."

Francis Keil & Son have an excellent reputation in the trade as lock makers and manufacturers of hardware. Many Čech mechanics are employed in their shops.

The Manda Floral Co. (landscape architects), and W. A. Manda, Inc., of South Orange, N. J., were founded by a Čech florist.

There are, besides, drygoods merchants, florists, undertakers, jewelers, watchmakers, stationers.

Every shop and factory in New York, manufacturing clocks, watches, musical instruments, art objects, gloves (there is a strong settlement of Čechs in the centre of the glove industry, at Gloversville), sewing machines, furniture, carriages and automobiles, jewelry, machinery, employs Čech mechanics. Several years ago Tiffany's watch and clock department was in charge of a clock specialist (Lindauer), who helped many a fellow countryman to a remunerative job with that firm. Hoe & Co., manufacturers of printing presses have had on their

pay roll mechanics of Čech nationality since in 1850.

The percentage of unskilled labor in New York is small. Probably less than 3%. Unlike other Slavic groups, Čechs do not seek employment in basic industries; nor are they found among seasonal and mobile labor.

One class of workers must not be overlooked—the domestics, whose qualities as housekeepers are duly appreciated in numerous New York households.

Physicians. In the "New Yorské Listy" in 1877, Clement Cibulka advertised his office at 309 E. Fourth Street, "across the street from the Čech Church." The practitioners before Cibulka were: M. Schoen, "examining surgeon of the First Benevolent Society," and J. E. Popper. Josef de S. Lewandowski, a Pole by birth, but on the doorplate a "Čech physician," used to have an extensive clientele. Francis A. Brodský, son of Francis Brodský, the steamship agent, began at 59 St. Marks Place about 1885. He died a young man in Wisconsin. Edward J. Schevčik, who started downtown as a druggist and later settled uptown, had a large following as a druggist and physician. For a time Aleš Hrdlička, the noted anthropologist, practiced here. Godfrey R. Písek, whose sudden death a few months ago shocked the community, had been a consultant in children's diseases. Doctors who had practiced within the last two decades were: Rosenbluth, Breitenfeld, Friedler, Stránský, Moritz, Lacina, Radda, Morávek.

At present the profession is represented by: J. F. Bičák, Francis J. Brodil, W. W. Hala (Queens), Leopold Hahn, Lilly Jedlička (Queens), Václav F. Kouba, Anna Kubišta, H. R. Kutil, J. C. Luhan, Helen Paul (Queens), Julius J. Paider, Lillian V.

Paider, L. J. Plaček, O. R. Pozděna (Queens), Alois Renner, ...Říha (Queens), D. J. Růžička, Oscar J. Růžička (Kings), Josef Saxl, Francis W. Sovák, Charles Sowa, I. Stein, Joseph Tenopýr, Otakar Tenopýr, Charles Vejvoda.

Lawyers. Before the Čechs began buying real estate, prospects were not bright for lawyers. The first lawyer to be admitted to the bar was Frank Pisek. John W. Konvalinka, presumably the son of John Konvalinka, the furrier of 36 Maiden Lane, practiced before Pisek's time, but he was Čech only on his father's side. So was John E. Brodský, son of a pioneer of that name. Brodský was a member of the New York Assembly and between the eighties and nineties an influential Tammany politician on the East Side. Charles Kolowrat conducted an office in 1881 at 115 Nassau Street. Count Kolowrat, a member of an aristocratic family of that name lived about that time in Brooklyn. The author remembers reading an interview in the "New York Herald" in which Count Kolowrat made the admission that he had fled to the United States on account of a duel he had fought with another aristocrat at home. One of the Kolowrats married into the Oxnard family of sugar kings.

The attorneys in Greater New York are: Thomas Čapek (not practicing), Francis Dědek, Frank Dlouhý, F. L. Hackenburg, Albert Hlaváč, Jr., Joseph Hlaváč, John Hovorka, Jerome Krbeček, Frank Motl, Jr. (Queens), Victor F. Nekarda, Julius J. Paider (practicing medicine), Frank Pisek, Charles Recht, Charles B. Schwanda (Queens), V. W. Woytišek.

Teachers. The names of school teachers, who had been licensed to teach in Greater New York, living and dead, active and inactive, are:

Marie Anis (née Franc), Emily Austera (née Hájek), Olga Bartošek, Sophie Bartošek, Mary Bejšovec (Kings), Anna Benesh, Emma Benesh, Mathilda Benesh, Emil Beyer (deceased), Antoinette Bohatý, May Bouda, K. Černý, Marie Damm (née Němeček, New Jersey), Marie Dlabola (née Straka), A. Dolan (née Volenec), Frances Doležal (Queens), Charles Ducháček, Olga A. Dudek, Elisa Enos (née Fiala), J. Fabrikant (née Chudoba), Olga Filipec, (née Wávra, Queens), Juliette Israel (née Herc), Emily E. Hansa (née Pulpit, Richmond), Anna Hašek (née Wávra), ... Hladik, Mildred Hrbek, E. Hübl, Emily Hunt (née Polák), ... Jonáš (née Chudoba), Rose Jurka, Bertha Kárník (née Čuchal), Josephine Kňákal, Edith Kobilák (née Schwimberský), Mildred Košař (née Forst), Cecilia Koukol (née Pisek), Caroline Kozlik, Anna Kovářík (née Luther), John Král, Anna C. Krtil, Anna Krbeček (née Čuchal), Alice P. Kruliš (Queens), Augusta Kupec, ... Lucas, Marie Lier, Rose Linhart (née Císař, Belgium), Frances Linke, Harriet Linke, ... Louda, Betty Luhan, Antoinette Martyny, Josephine Minařík, Mary Minařík, Rose Minařík, Mary E. Nový, Antoinette Ouda, ... Panuška, Bertha Panuška (née Beyer), George Pauček, Emma Peck (née Kochmann), Bertha Petrásek, Anna Přibyl (née Bartošek), Henry Puletz, Martin Puletz, Rudolph Charles Pokorný, Rose Rankovich (née Voříšek), Emma Samek, Joseph Šindelář, ...Sklenka, Olga Slavík (née Hauser, New Jersey), William Slavík (New Jersey), Stanley Stadler (died as soldier in France, taught Latin in Stuyvesant H. S.), Clara Tesař, Frances H. Uher, ... Umáčený, Olga J. Vejvoda, Mary Vocl (née Hlaváček), Anton Voříšek (deceased, lecturer in chemistry in Columbia), Bertha Wald-

man (née Kodet), Charles Wirth, Ottilie Wirth (née Křepela), Josephine Wolf (née Čepek). Mrs. Cecilie Koukol is dean of teachers of Čech nationality. Her husband, Mr. A. B. Koukol, lectures in the Slavonic Department of Columbia University.

Dentists. The late Emil Vejvoda was the pioneer dentist.

Dentists authorized to practice are:

Wm. Bělský, A. B. Jurka (Queens), Charles Jurka, Edith Jurka (née Schevčík), Arthur J. Krbeček, Charles Hattauer, Chas. R. Moták, Frank Němeček, Josephine E. Luhan, Robert Mantler, Frank I. Rubricius, Thomas Prach, Charles Urban, Henry Urban, Homer Ursini, Wm. Wagner (Queens).

CHAPTER VII

Economic Strength

A conservative estimate by an observant resident, who is himself a real estate holder[1] places the number of flats and tenements in the upper east side district (comprised in the old Nineteenth Ward), owned by private individuals and corporations at 400. Computing the equities at $10,000 apiece, which is not an excessive average, considering the increased valuation by the city, we get a total of $4,000,000 invested. This, however, takes into account Manhattan and Bronx only. In Queens Borough, particularly in the Astoria part of it there are hundreds of cottage owners and speculators in a small way in unimproved realty.

Some of the corporations owning real estate are:

American Bohemian Realty Co., American Slavonian Realty Co., Anchor Bohemian Real Estate Association, Bohemian-Moravian Real Estate Association, Bohemian Real Estate Association Bee, Bohemian Catholic Benevolent Society, Bořivoj Realty Co., Freeport Land and Improvement Co., Jan Hus Real Estate Association, Jan Žižka Real Estate Association, Land and Mortgage Co. Bohemia, Olive Realty Co., Progress Construction Co., H. C. D. Realty Corporation, Slavic Realty Corporation, Reliable Building Co., Star Bohemian Real Estate Association, Veslub Realty Co., Zvanovec Real Estate Co., Steinway Avenue Theatre, Inc. The Reliable Building Company (Michael Pilná-

[1]Mr. Vaclav Nemecek, Director of the Bank of Europe.

ček, president), built in Long Island City 30 apartments, dwellings, and a moving picture theatre at a cost of $1,000,000.

The downtown banks which take care of their savings are the Dry Dock, Bowery (these two enjoy the patronage of old settlers), Emigrant, U. S. Savings, Central (the old German Savings), Citizens Savings.

The Bank of Europe, the chief business depositary of the Čechoslovaks had deposits in June, 1921, in excess of $6,500,000.

CHAPTER VIII

The Press

New York's first newspaper was called the "Lucerna" (Lantern). It was written by hand and but one issue was published.

Lev J. Palda narrates how the "Lucerna" originated. It was during the Franco-Prussian war. The sympathies of the American Čechs were all on the side of the French, and far more keenly than the settlers in the Midwest the New Yorkers felt the need of a paper in which they could give vent to their feelings on the issues involved in the war. "A mass meeting," relates Palda, "was held in Cooper Union on, I think, November 19, 1870, under the auspices of the International Workmen's Union of New York, to protest against the further prosecution of the war by Germany. The Čech societies of New York expressed willingness to help with money and to take part in the demonstration; the meeting, notwithstanding threats of violence by those siding with Germany, was a big success. The attendance of the Čechs alone was estimated at 500. Speeches were made in English, German, Čech and French. I came from Chicago as the invited speaker of the New York societies. It was agreed between Jandus[1] and myself that I should not return to Chicago, but should in partnership with him, open a book and stationery store in New York and publish a newspaper....Of the paper only one number came out;

[1]William Jandus, living in Cleveland, was at that time a resident of New York.

we had not means enough to publish any more. I provided the text, Jandus (who was a fine penman) wrote it by hand. . . ."

The next paper was a weekly, "The New Yorské (then spelled Newyorkské) Listy." The Slovanská Lípa Society was nominally the publisher, Jan Rajndl (Reindl), a teacher of music and a tenor of considerable distinction, editor. The paper did poorly—with 500 subscribers and a handful of beggarly-paid advertisements it could not do otherwise. In 1876, John Vratislav Čapek, an experienced journalist, bought out the "Newyorkské Listy," and in May, 1877, made a daily out of it. The budget of the paper had just begun to balance, when a strike of cigar makers broke out. This meant unemployment of the majority of the subscribers of the paper, and, should the strike last long, its certain bankruptcy. At a critical moment, when all seemed lost, Čapek found a purchaser for the property in Frank Škarda, publisher in Cleveland of the "Dělnické Listy" (Workmen's News). Škarda removed his paper to New York. With him came L. J. Palda, his editor.

Between 1877 and 1883, the "Dělnické Listy" had a monopoly in the newspaper field. The "Newyorkské Listy," it should be added, was discontinued by the terms of the purchase.

After the eighties commenced the exodus from Austria-Hungary of social democrats and radicals. One of these exiles, Leo Kochmann, settled in New York. Škarda put Kochmann on the staff of his paper. Other comrades with ideas just as radical as Kochmann's, or even more extreme, began coming in from Bohemia. In the summer of 1882 the typesetters of the "Dělnické Listy" struck for higher wages and when Škarda—honorable, but arbitrary

and headstrong—gave his men to understand that there was nothing to arbitrate, they set out to publish a paper of their own. Škarda was a capitalist, therefore, down with him! Led by Kochmann, the strikers addressed a ringing appeal to the public claiming that a workmen's paper, read by workmen, should be owned by workmen. In October of that year the paper of the striking printers made its appearance under the heading "Dělník Americký"—American Workman.

The "Dělnické Listy" did not long survive the strike. Utterly ruined, broken down in health, Škarda left New York and repairing to La Grange, Texas, he died there in "proud poverty."

After some years, the "Dělník Americký" concluded that the name, "New Yorkské Listy" was one worthy to be preserved and so, discarding its own, it assumed that of the "New Yorkské Listy."

Other newspapers with a reputation or a well defined policy were:

"The Patriot." It combated the rising tide of radicalism and internationalism which refugee socialists advocated. Coming out in August, 1883, it suspended in January, 1884. The publishers were: John V. Čapek, Thomas Čapek, Frank Bartošek.

The "Proletář" (Proletarian), a weekly, organ of the left wing of social democrats, was established in May, 1884, by Leo Kochmann and F. J. Hlaváček. This journal was the spokesman of radicals who opposed the program of moderate socialists, grouped around the "Dělník Americký." In 1886, the "Proletář" discontinued publication and Kochmann and his followers launched the "Hlas Lidu" (Voice of the People). The "Hlas Lidu" was made the heir of the policies of the "Proletář." Leo Kochmann remained at the head of it from the day it came out,

July, 1886, till 1918, when he retired, owing to a nervous breakdown.

The "Volné Listy," a weekly, from the outset proclaimed itself the organ of the anarchists. Founded in 1890, it suspended in the first months of the war.

The "Dělnické Listy" (third of the name), was the outgrowth of a quarrel between Leo Kochmann and F. J. Hlaváček. Set up by the latter and his associates in November, 1893, as an opposition to the "Hlas Lidu," it catered to a small, though extremely noisy group of readers. When the "Dělnické Listy" lost Hlaváček (who removed to Chicago), it lost its principal asset. Eventually this filibustering sheet removed to Cleveland, where it went down in 1889.

The "Český Svět" (Čech World), was an illustrated weekly backed by the New York Tract Society and ably edited by the Rev. J. W. Dobiáš. The paper existed only two years (1905-7).

The "Věk Rozumu" (Age of Reason), appearing here some ten years ago, was the organ of the Freethought Federation. It's home office is now in Chicago.

The "Čechoslovák," a weekly, survived barely a year (1919-20), yet disciplined readers will long remember it as one of the best managed journals published in New York. Its editor, Joseph Mach, is on the staff of the Čechoslovak Press Bureau in Washington.

For the last 35 years, the New York reading public has had two dailies, the "New Yorské Listy" and the "Hlas Lidu;" since July, 1921, it has but one. The "Hlas Lidu" suspended voluntarily. The editors of the "New Yorské Listy," the paper which

remains, are: J. J. Nový, Karel Leitner, Joseph Krobošt.

The "Obrana" (Defense), a weekly, is the organ of the social democratic party. Editor, J. J. Kárník.

The parish of the Church of Our Lady of Perpetual Help publishes the "Týdenní Zprávy (Weekly Tidings).

The parish of the Jan Hus Presbyterian Church publishes a monthly, the "Radost" (Joy).

CHAPTER IX

Politics and First Political Demonstration

A memorable event in the history of the community occurred September 9, 1864, when the flag of the Čech-Slavic Benevolent Society was unfurled in the City Hall Park, in the presence of the Mayor (George Updyke), and a number of the military. On this great day, Čech and Polish societies marched to the City Hall Park. There a review and a reception took place; bands played martial and patriotic airs; the Mayor responded to the speaker of the day; soldiers fired a salute in honor of the flag; R. J. Jaworowski, editor of a Polish newspaper delivered an address on behalf of the Čech and Polish residents of New York.

So awed, and at the same time, so proud was the community that the historian of the day in a letter to a St. Louis paper declared "that for the first time in the history of this country the Čechs had been recognized as a distinct nation, and that from that great day on Americans will regard them as such." [1]

We reprint verbatim the account of the celebration as it appeared in the "New York Herald" of September 12, 1864. Jaworowski's address was, no doubt, magniloquent and temperamental. But, could one expect anything else from a Polish patriot? A year before his people had revolted against Russian tyranny, and the revolution had been ruthlessly crushed. Blood—tyranny—revolution—liberty—

[1] St. Louis "Pozor," September 30, 1864. Frank Brodsky is named in the letter as president of the society; Josef Krikava as godfather of the flag and J. Merunka as flag bearer.

martyrdom—were his themes. In the United States, we were passing through the turmoil of a civil war. Jaworowski's was the first voice that had been raised in this country on behalf of the downtrodden Čechs, and for that reason his speech and the incidents under which it had been made deserves to be preserved:

"The Union of Poles and Bohemians. Procession of Slavonic families through the City. Inauguration of the Bohemian flag. Address to and response of the Mayor.

"A large company, composed of the two Slavonic families, celebrated on Friday last, in an imposing manner the inauguration of the Bohemian flag and of the Slavonic Union. At 11 o'clock a.m., the procession arrived in front of the City Hall and was there received by the Mayor. Mr. R. J. Jaworowski, on behalf of the Slavonian brothers, addressed that gentleman as follows:

"Mr. Mayor: It is with feeling of deep satisfaction that I come here in the name of Slavonian brothers, Bohemians, and my fellow countrymen Poles, to present to you, sir, the tribute of our respect and our consideration. Here you have before you two flags of two oppressed nations, both of Slavonic origin, both victims of aggression of their neighbors, both after rivers of blood spilled in their defense by their faithful sons, to-day without a country or a fatherland, come to this land of the brave and the free, asking protection and the privileges of liberty for their expatriated and persecuted sons. The flag on the right, the first that ever presented its graceful folds to the breeze on this continent, is the one we inaugurate to-day. The nation which it represents, brave and intelligent, for centuries past enjoyed its independence and self-government, advancing with

a rapid step in the path of progress and civilization until 1620, when, at the Battle of Biala Gora, it fell a victim to the superior forces of the Hapsburgs, which keep till to-day an oppressive yoke over them. Two hundred and fifty years ago they lost their liberty, their name and their independence, but they did not lose their nationality, nor will they ever lose their hope or faith in the final victory of justice, if there be justice on earth. This nation, full of brotherly feelings towards their fellow Slavonian brothers in other countries, first propagated the principle of Slavonic Union, which is at present known under the technical term of Panslavism. The Czar of Moscow, the very representative of despotism and oppression, found this idea serving his purpose for aggressive policy, and placed himself at the head of the Slavonic Union in prospect. But the claws of a wolf have soon been discovered under the sheepskin cover, and the very same originators of this great idea turned their faces away with scorn, for it was not under the Mongolian despotism that they ever hoped for this union. It was on the solid basis of liberty for themselves, liberty for all Slavonic families, nay, liberty for the whole world. The other flag, drooping, mourning to the ground, is the flag of Sobieski, Copernicus, Kosciusko and Pulaski, who, alas, too soon for humanity shed his blood and paid with his life the victory of your own independence. This flag is the flag of our martyred Poland. A century approaches since it was torn to pieces and its brave sons scattered in all climes and countries. Glorious in its history of the past, bloody and painful of the present, but brilliant in the future. Our tyrants and our oppressors have vanquished us, deprived us of the very shadow of national liberty, banished our fathers, our mothers, our sisters to Siberia, crucified

our heroes, but never, never can they reach our hearts, to extinguish there the sacred fire—the love of liberty and the love of our country. From every drop of blood will spring up an avenger, from every bone a new hero, and finally liberty must triumph over despotism, and Poland shall be free. We love our Slavonian brothers; we pity those who serve as tools in the hands of our oppressors; we pardon them all their cruelties, but we make alliance with those, who, like our sons, aspire to freedom; and this very day we unite into one Slavonic family to attain the same object—that is, to throw the heavy yoke of oppression and to enjoy liberty in our native lands. Before, however, this blessed day comes, before these flags are victoriously planted on the walls of Prague and Warsaw, sir, our purpose and intentions are to serve as peaceful and useful citizens of this republic, where we ask the protection and the privileges of enjoying liberty, denied to us in our native lands. We ask for protection, for we have already had occasion to deplore the rendition of one of our countrymen who, believing in the Stars and Stripes, left the hateful and oppressive yoke of Russia, joined your army, fought your battles, and on the demand of that Power was returned by the government of the United States, and long before now has expiated the crime of having loved liberty. We ask now, on the day of the inauguration of this flag and on the day of the homogeneous union of all Slavonic families, with full confidence of endorsement of one hundred thousand members, faithful to these two flags and scattered over this continent, hospitality and protection until liberty and the calls of our countries summon us back to our homes and our firesides, when we will unanimously exlaim: 'Hurrah for liberty; hurrah for the United States.' "

Repeated cheers followed this address and the speaker proposed—which was loudly responded to—three cheers for the Mayor, three for the United States, three for Poland and three for liberty all over the world.

The Mayor responded in a few words, remarking that the noble example of the union of two Slavonic nations may be followed by the union of two flags now battling on American soil. That the protection of liberty must be granted to all who came to these shores. He hoped that the suffering of Poland and Bohemia would soon be finished, and that those glorious flags, which represented liberty, would be placed, side by side, with those of the United States.

The procession then proceeded to Union Square, and at the foot of Washington monument, Mr. Jaworowski addressed the procession in the following words:

"Friends and brothers.—On this day of our union we come to pay our tribute to the memory of the 'Father of his Country.' (Turning himself to the statue). Oh, thou great man, whose departed spirit enjoys the presence of the Creator, we Slavonians come and bow our heads to thy memory. May thy example left to the world, inspire the hearts of thy successors with true love of liberty and humanity. Teach them, in the secret of their hearts, to understand, that the cause of liberty everywhere among nations is that of loving liberty and hating despotism. With this understanding we may expect that liberty will triumph all over the world and despotism will find ruin. Peace to thy ashes. Eternal glory to thy memory."

The procession then proceeded through several of our principal streets, after which it dispersed.

So much for the story in the "New York Herald."

One, only one incident, marred the supreme joy of all. A Mrs. Frances Klein, who manufactured the flag placed the colors wrong. Notwithstanding this unfortunate blunder the flag continued to be the object of unbounded admiration.

What of the achievements in ward and assembly politics? This is a brief and unedifying chapter. One alderman (Joseph Krulish, 1906-7), and two assemblymen (M. J. Macháček, 1905-6 and F. L. Hackenburg, 1920)—that is the end of the chapter.

The late John E. Brodský a Tammany politician (member of assembly) was of Čech descent on his father's side.

"The Čechs have never had the right kind of a pull with the district leaders"—this is the way a wise New York citizen explains the ill-success in the political arena of his countrymen.

CHAPTER X

The Halls

The Národní Budova (National Hall), at 335-37 East 73rd Street is the property of a number of benevolent organizations. Erected in 1896, it cost to date $250,986, including the moving picture house facing 74th Street. The mortgage is $118,000.

The same year (1896), The Gymnastic Association Sokol built at 424-26 East 71st Street a club house and gymnasium valued at $125,000. Mortgage, $12,000.

The Čech American Workingmen's Sokol put up several years later at an expenditure of $225,000, a combination club house and apartment in East 72nd Street in the block between Avenue A and the East River. Mortgage, $70,000.

The Socialist Party in 1919 came into possession of the former Delaware Club at 320 East 71st Street. The price is $22,000.

The Astoria Community has since 1911 a "Domov" (Home) valued at $45,000.

Before the old Národní Budova in Fifth Street had been acquired, societies held their more elaborate functions in German-owned halls such as the New York Turn Hall, 66 E. 4th Street; Harmonie Rooms, 141 Essex Street; Germania Assembly Rooms, 291 Bowery; Concordia Assembly Rooms, 30 Avenue A; Germania, 46 Avenue A; Assembly Rooms, 263 Bowery. Twenty or thirty years ago the Central Opera House, 207 E. 67th Street was occasionally hired for concerts or amateur theatricals. For several seasons the Sokols made use of the Grand Central Palace, their own club houses not being spacious enough to accommodate the crowds on such red letter days as the annual masquerade balls, etc.

CHAPTER XI

The Churches

The Catholics attend the Church of Our Lady of Perpetual Help, 323 E. 61st Street, and the St. John the Martyr's, 254 E. 72nd Street. The congregations in both churches are mixed (Čech-Irish).

They first organized in the basement of the German St. Nikolaus Kirche in 1874.[1]

On December 12, 1875, the Rev. W. Quinn, then vicar-general, consecrated for their use a small church which they had built (or rather which they had adapted from a frame dwelling), in East 4th Street, between Avenues C and D. This church they named after the Slavic apostles, Cyril and Method. Since 1886, the Redemptorists have had exclusive charge of Catholic work among them.

Father Anton Krásný is thought to have been the pioneer priest in New York. Responding to a call from Cleveland, he removed to that city in 1857.

The Protestants worship in the Jan Hus (Presbyterian) Church, 349 East 74th Street. This is the recognized centre of evangelical endeavor in the east. For a time the Bohemian Brethren conducted services in Morrisania (Bronx); however, this work was given up. Instead, a chapel was opened recently in Long Island City.

The Madison Avenue Presbyterian Church on 73rd Street has a strong following of Čechs. One-half of the children attending the Sunday school are said to be of Čech parentage.

The mother church of the Catholics was established in St. Louis in 1854; that of the Protestants at Ely, Ia., fifteen years later.

[1]Andenken an das Goldene Jubilaum der Grundung der St. Nikolaus Kirche. New York 1833-1883.

CHAPTER XII

The "Čech Library"

as the Webster Branch of the Public Library on Avenue A, between 77th and 78th Streets is most widely known, had on its shelves 1,500 books when it was thrown open to the public October 24, 1906. At present it has 15,000 volumes, which makes it the largest library of Čech books in the land. The godfather of the library is Edwin W. Gaillard, former librarian of the Webster Branch. A distinguished visitor from abroad said the library was "the brightest spot in the Čech quarter." Under the watchful eye of the head librarian, Miss Zaidée Griffin, this "pride of the community" has grown in popularity and size from year to year.

In the art rooms of the Public Library (Fifth Avenue and Forty-Second Street) are old Čech Bibles and a painting by the renowned Čech artist, Václav Brožík, "Rudolph II in the Laboratory of his Alchemist." The Metropolitan Museum of Arts owns Brožík's "Grandmother's Namesday" and "Columbus before the Court of Ferdinand and Isabella." The subject of the last named canvas was reproduced on stamps issued by the Government during the Chicago World's Fair.

CHAPTER XIII

The Neighborhood Houses

in close touch with the community are: The Lenox Hill, Seventy-Sixth Street Settlement and Jan Hus Neighborhood House. The last named adjoins on the west the Jan Hus Presbyterian Church.

CHAPTER XIV

Benevolent and Other Organizations

Fraternal organizations paying sick and death benefit are an American institution. The immigrant knew nothing of this kind of insurance on the other side. The standard policy calls for a $1,000 insurance. In the past, "all being brothers and sisters," all paid like dues; this inequitable and obsolete system gave way later to dues graded according to age. The total membership of brotherhoods and sisterhoods in the United States is 125,000; in this figure, however, are not included Čech lodges of Odd Fellows, Foresters, Masons, Woodmen of the World, Elks.

The strongest and oldest (founded in 1854) organization is the Čech-Slavic Benevolent Society, known by the initial letters ČSPS. (24,000 members). The Western Čech Fraternal Union has 21,500 members, Union of Čech women 23,000, Sisterhood Benevolent Union 12,000, Central Union of Women in the U. S., 9,600, Čech Roman Catholic First Central Union in the U. S. 5,250, etc. Meetings are conducted and records kept in the national tongue; but there are lodges composed of younger members who use English exclusively, being no longer able to transact business in the language of their fathers.

The parent organization in New York was the Čech Society (the precise name is in doubt). Established in 1850, its primary object was "to give advice and succor to incoming fellow-countrymen." The Čech Society existed but a short time. The

next society in New York to take root was the Slovanská Lípa of 1861. Like the other Lípas, the New York Lípa had been essentially a social and educational club. Among the things it did was to open the first language school in New York; found a circulating library; publish a newspaper (the "New Yorkské Listy"). A faction of dissatisfied members broke away from the Lípa, and on March 4, 1863, organized the Čech-Slavic Sick Benevolent Society. This latter was the forerunner in New York of the many brotherhoods and sisterhoods which insure members against sickness and death.

The ČSPS. Grand Lodge exercises jurisdiction in New York State over 19 subordinate lodges (in Greater New York, Rockland Lake, Bohemia, Islip, Schenectady, Gloversville), with a membership of 2,500 men and 1,000 women.

The ČSBPJ. lodges have 500 members in Greater New York.

The JČD. (Union of Čech Women) has 3,214 members in New York State.

The membership of the IOOF. is 500.

The four courts of Foresters (in New York) number 1,368.

The Čech Roman Catholic First Central Union in the U. S. has enrolled 450 members in 4 lodges.

The Central Union of Catholic Women in the U. S., 111 members in 3 chapters.

The ČSPDS. (Čech Slavic Benevolent Sisterhood) numbers 2,300 members.

The JDV. (The Union of the Daughters of the Land) 85 members.

A picturesque body are the Sokols—popularly known as Blue Sokols and Red Sokols from the color of the uniforms worn by them. Each club, Blue and Red, owns its gymnastic hall and each maintains

affiliated clubs of singers and amateur stage folk. The Blues (the Gymnastic Association Sokol), seniors, juniors and Little Sokols—these receive regular class instruction the same way as the grown-ups—number in Greater New York 2,035. The family of the Reds (their official name is Čech American Workingmen's Sokol) has 1,118 members. The proudest day of the Blues was May 31, 1916, when 84 members marched out of the hall to Fort Slocum to volunteer their services to the Government. Not one of the 84 was rejected by surgeons for physical disability.

Then, of course, there are labor unions, sporting clubs, sharp shooters, political, social and church organizations. The Lidumil Society distributes each year a modest purse to hospitals located nearest to the community.

CHAPTER XV

The Artists' Colony

Painters and illustrators: A. V. Fábry (Slovak), Harrison Fisher (Čech on his father's side), Rose Kracikova, Joseph Lenhard, Jan Matulka, Rudolph Mencel, Joseph Mrázek (peasant art), Emanuel V. Nádherný (for years on the art staff of the New York "Herald"), Rudolph Růžička (etcher), J. C. Šindelář.

Sculptors: J. Mario Korbel, Rose Kracikova, Joseph M. Kratina.

Musicians: Anica Fábry (Slovak, soprano), Marie Dvořák (piano), Rudolf Friml (pianist and composer), Joseph J. Kovářík (viola), Marie Miková (piano), John J. Mokrejš (pianist and composer), Marie Novotný (piano), Karel Leitner (pianist), Milan Lusk (violinist), Francis Pangrác (tenor), Anna Fuka-Pangrác (organist and composer), Emil J. Polák (piano accompanist), Teresa Procházka (mezzo-soprano), Rudolf Průša (pianist), Alois Reiser (violoncello and orchestra director), Wenzel A. Raboch (organist), Ludvik Schwab (pianist), Josef Stránský (director of the Philharmonic), Frank Trnka (violinist), Ladislav Urban (pianist and composer), Bedřich Váška (violoncello), Karel Vohnout (violinist), Margaret Volavý (piano), Ludmila Vojáček-Wetché (piano). The New York Quartet consists of Otokar Čadek, first violin, Jaroslav Šiškovský, second violin, Ludvík Schwab, piano, Bedřich Váška, viola.

Blanche Yurka, actress; Otokar Bartik, ballet master and teacher of dancing.

CHAPTER XVI

The Language School

The liberal organizations maintain the so-called Čech Free School, where instruction is given to children in the language of the parents. Classes are held after Public School hours, Saturdays and Sundays. Instruction is non-sectarian. There are six classes and the number of children attending the school is 600.

CHAPTER XVII

The Pioneers

The first arrivals to New York were soldiers who had run away in 1847 from the Mainz Fort in Germany, garrisoned jointly with Prussians and Austrians. Political refugees, who had taken an active part in the revolutionary movement of 1848-49, came next. After 1850, immigration became general.

The within register of the pioneers who made New York their home in the ten years between 1847-57 was compiled by the author from reminiscences of old settlers, private letters and unpublished manuscripts. The author does not claim that the register is complete; or, that the life stories of the argonauts, given in brief, are in all particulars accurate. The persons concerned are dead and gone, even the surnames of many of them have been forgotten. Their children who perhaps could supply the missing particulars are scattered throughout the length and breadth of the country or live out of touch with the nationals of their foreign-born fathers and grandfathers.

The outstanding occupations of the first settlers, the reader will notice, were those of cabinet making, tailoring, jewelry, watch making. Many are put down as being saloon keepers; it is safe to assume, though, that not one of the men so designated was a trained inn keeper from home. Music was a common vocation. This will not surprise one who knows the inherited bent of the people for music. It is impossible to state how many were professionals and

how many were amateurs who resorted to music as a side-line, because of the extra revenue it yielded. That cigar making is an old trade, as old as the immigration itself (as was made clear in another chapter), is proved by the fact that Korbel, Mráček and Juránek were engaged in it years before the Sedlec men had been heard from.

By reason of their superior education and because, too, of personal sacrifices for their country's freedom, five or six of the pioneers were looked up to as leaders. Joseph Křikava, Vojta Náprstek, Thomas Juránek, Frank Korbel, Emanuel Denk, one of the younger Hubáčeks and F. R. Mráček were the men who stood head and shoulders above others.

The first members of the Slovanská Lípa (organized, as set forth elsewhere, 1861), were all old settlers though the year of their arrival is not recorded. The members whose names one finds in the minutes of that society were: Franta Bém (see reference to him in the "Čechs (Bohemians) in America," Frank Bílek, John Drahorád, William Jandus, Joseph Janeček, B. Görner, Vincent Havlín, Eman Hermes, John Herold, Leo Hlawatsch, Anton Hříbek, Frank Kafka, Anton Köhler, Theo. Kücha, Václav Linke (according to last accounts lives in Brooklyn), Anton Merunka, Eman Netolický, Joseph Novák, Joseph Novotný.

Frank Bartoš, jeweler, arrived 1850. Went west gold prospecting; did not return.

Joseph Bažant.

——— Benedikt, baker, lived in Bohemia Village.

Franta Bleha (Blecha), cabinet maket. Member Slovanská Lípa. Wife made artificial flowers. City Directory 1852-53 registers him 105 Eldridge Street.

Joseph Borovička. Palda mentions him as having a well-stocked library of good books.

Anton Brabenec, jeweler, one term president of Slovanská Lípa. His wife Anna practiced midwifery.

John Brodský, of Beroun, stave maker, arrived 1849. Worked 1852 at 106 Norfolk Street, lived 214 5th Street. Married a German. John E. Brodský and Frederick B., lawyers, were his sons.

Franta Brodský, rope maker from Beroun, (John's younger brother), arrived 1851, died 1920, Mt. Vernon. After Civil War established steamship ticket office, 26 Avenue C. Son a physician. President and co-founder Čech-Slavic Ben. Soc., and of Bohemian Building Association No. 1. Prominent in lodge activities. Sold office to his nephews, Frank Brodský Jr. and Frank A. Sovák, who in turn sold it to Bank Bohemia in Prague. Sailed on the same steamer with Joseph Řeháček, of Roudnice, and Nikodem Tábor and —— Štajger of Domažlice.

Dr. Philip Bruckmann, born in Pilsen, had Bohemain clientele in the fifties. In 1848-49 lived at 184 Essex Street. Marie Řepa (Mráček) who lived in the doctor's house said that already in 1852 Dr. B. was classed as an old settler. The whole family spoke English well.

Kašpar Bubele, carver, City Directory, 1858, registers him from 297 Houston Street.

Thomas Bucháček, tailor. Descendants owned a popular roadhouse at Sayville.

—— Bunzman, jeweler, amateur singer and musician. Arrived in 1850. Friend of Anthony Fiala.

Charles Burgthal, called by patrons "Colonel," hotel and saloon keeper, 14 City Hall Place, a gathering place of pioneers. His wife was a Čech.

J. Čejka. Left for Chicago.

Joseph Čelinský (Čilinský), jeweler, vice-president Čech Society, supposed writer of letter to "Pražský Večerní Listy," April 10, 1849. Arrived before Náprstek.

Franc V. Červený, was sent to America in 1848 to create a market here for the musical instruments manufactured by the Červený family. Sailed with Náprstek, whose intimate friend he was. Treasurer of Čech Society, promoter of "Flug Blätter." City Directory 1851-52, registers him as maker of musical instruments at 16 John Street. Taught music at 61 Eldridge Street. Left New York 1858 or 1859 for Milwaukee, where he died February 6, 1907, aged 81. Married a Hubáček.

Joseph Čížek, (City Directory 1856), shoemaker, shop 211 Grand, house 221 Stanton Street. Organizer with his brothers of social activities; member Čech Society.

John Čížek, tailor, (City Directory 1855 Cezik, lived 58 Sheriff Street), active in lodge life. Member Čech Society, member Slovanská Lípa; at one time its librarian. With two other brothers arrived with Náprstek.

Franta Čížek, cabinet maker, member Čech Society. Brother of Joseph and John.

Franta Chrastil, librarian Slovanská Lípa, succeeding Werther, who entered army.

Anton Chwátal of Hostomice, arrived 1848, one of the founders Čech Society, journeyman miller, musician. City Directory 1856, registers him from 82 Delancey Street.

Emanuel Denk, from Pilsen, removed to St. Louis. Died in Missouri shortly after Civil War. Borecký describes him as the "best educated Čech in St. Louis." Arrived 1847.

—— Domorázek, potter, came 1849 or 1850.

Josef Dont, born at Košetice, in the Čáslav district, 1828. Gardener from home, he learned house painting in Kohout's shop. Member Čech Society. Arrived 1847 on same vessel with E. Denk and V. Pohl. After 18 years left New York, sojourned in Terre Haute, Chicago, West Point (Neb.), settled permanently in Santa Rosa, Cal., where he died 1906.

John Duchoslav, cabinet maker from Domažlice. Went to Manitowoc, Wis., later removed to Chicago, where he died in 1870.

Jakub Dušenes (Duchenes), born 1836, Prague, arrived 1857, served in Sickels' Excelsior Brigade; at Gettysburg lost a leg. Died in Soldier's Home. (Almanac Amerikán 1890).

Joseph Dvořák, settled in 1859, Bohemia Village.

—— Dydlam, cabinet maker.

Anthony Fiala, according to N. Y. "Sun," January 27, 1897, died 648 Fulton Street, Brooklyn, 59. Served in Civil War; Lieutenant Cavalry. Father of the polar traveler of that name. Jeweler by trade, arrived 1850 with Vlček, his uncle. Explorer Anthony Fiala was born in Jersey City Heights in a cottage owned by F. Brodský. His mother was Anna Kohout, sister of Mrs. Brodský; she died when the boy was 15 months old. After his mother's death young Fiala was brought up by the daughter of Franta Kohout (toy maker). Up to his eighth year he knew no other language but Čech. (Statement Mrs. Brodský).

Joseph Fišer, from Turnov, baker, arrived 1849 or 1852, went to Chicago; became a grocer, then a saloon keeper.

Matthew Fišer, resident of Bohemia Village.

John Firč (Firtsch) from Strakonice, arrived with parents, 1850. Made cigars. Brother Ferdi-

nard was a police officer. Member Slovanská Lípa. Left for Traverse City, Mich.

—— Grellert, American, married Anna, the widow of Joseph Čížek, née Erben.

—— Háček, pianist.

Karel Hak, shoemaker, City Directory, 1858, registers him from 86 Sheriff Street.

Kašpar Hedvábný was about 18-20 years old when he settled in New York. Worked for more than 30 years as machinist for Hoe & Co. Elected president Slovanská Lípa, March 14, 1861. Died 1891.

Alois (or Louis) Hlasivec, from Prague, journeyman brewer, co-founder Čech Society, member Slovanská Lípa, owned a saloon in Ludlow Street, in which Čech societies used to hold meetings. Followed Korbel to California.

—— Hocker, baker.

—— Hoffman, butcher.

—— Houska, farmer, Bohemia Village.

Anton Hranitzký, furrier, Greenwich Street, City Directory, 1858.

Hubáček brothers, supposedly natives of Chotěboř, (spelled also Hubatchek, Hubaczek) were the best known family in Čech New York. Andrew arrived November, 1848, and was vice-president of the Čech Society. City Directory, 1852-53 registers Andrew H. as engraver, 86 East Broadway. In 1878, he went to San Francisco, to join his son Joseph,[1] established as jeweler in that city. Due to unfortunate investments he lost all and died in a poorhouse in Santa Rosa, Sonoma County, 1901. Joseph H. Hubatcheck, cap maker, lived 73 First

[1]Joseph Hubacek in 1874 visited Chicago and told a newspaper reporter about a trip he undertook in 1857 to San Francisco via Panama. The "Slavie," March 18, 1874.

Avenue, City Directory, 1850-51. The oldest of the brothers (John ?) was a sexton in a Methodist Church. Removed to Rochester, where he is said to have introduced a prune tree, imported from Bohemia. Descendants live in Rochester. August H. was the owner of a widely known saloon in Fifth Street, which Čech societies purchased, converting it into a National Hall. No male descendants are known to reside in New York.

—— Hvězda, alias Stern, used to have a cabinet maker's shop in East 4th Street.

—— Jaeger, tailor and musician of Kutná Hora, arrived 1852. His son, John Nepomuk J. (baptismal name Charles) was a concert violinist, before he entered a seminary. He rose to be Abbot of the St. Prokop Abbey, Lisle, Ill. The Rev. Jaeger removed to Chicago in 1865. City Directory, 1849-50, mentions John Jaeger, tailor, 58 Avenue C.

Frank A. Jannický, piano maker, lived 239 East 9th Street. City Directory, 1858-59.

Joseph Jedlička, born 1833, in Kutná Hora. Arrived 1852. Roomed in Eldridge Street, with Hubáček, Červený and Bleha. Boarded at Kostlivý's with J. Fišer, baker, and with Kaňák and Kohout. In 1857 moved to Bohemia Village. Members of his family own a plumber shop at Sayville. Jedlička prepared a careful list of pioneers who lived in New York prior to his arrival. (Almanac Amerikán, 1896).

—— Jirsa.

Thomas Juránek, "apostate priest," as he described himself, arrived 1849. Worked as cigar maker. Settled in Wisconsin, where he died (in Cooperstown) March 5, 1890. (Juránek's life story is set forth in detail in the "Čechs in America.")

—— Kadeřábek, worked on a farm in New Jersey.

Frank Kálal, established a residence in Chicago.

John Kaňák, baker, Joseph Jedlička's friend.

Václav (William) Kašpar, native of Holice, arrived November 3, 1853. Worked as laborer in brickyard at Haverstraw, then as baker. Served in Civil War; wounded at the battle of Port Hudson. Removing to Chicago he became grocer, agent, notary, and finally partner in the banking house of Kašpar & Karel. Is president of the Kaspar State Bank, the largest Čech controlled institution in the country. Kašpar knew in New York shoemaker Wild, Kačerovský and Bezděk. War ended, he went west, to Chicago.

Albert Karel, proprietor of a saloon, 426 Broome Street, City Directory, 1858-59.

Peter Kohlbeck, German-Bohemian from Neumarkt, in the Domažlice district, arrived 1850. Proprietor of photograph gallery at 229 Bowery. First Bohemian photographer; Joseph Křikava learned the art from him.

Franta Kohout of Nová Kdyně, ran away from the Mainz Fort either in 1847 or 1848. House painter and toy maker. Active in lodge circles. Died in Greenpoint, Brooklyn.

Joseph Kohout, (Franta's younger brother), shoemaker. One daughter married Franta Brodský, the other Joseph Bažant. A son, Joseph, worked for the Mosler Safe Co.

Joseph Kolář, reckoned as an old settler of Chicago.

John H. Konvalinka, member of the firm Konvalinka & Konvalinka, furriers in Maiden Lane, was born in Bohemia, died 208 Park Place, Brooklyn, June, 1896, aged 75 years. (Obituary, N. Y. "Sun,"

June 5, 1896). Arrived 1849 and first worked at his trade in Division Street. Employed Čech furriers. The firm still exists. Descendants live in Brooklyn and New York.

Frank Korbel, born Bechyn̆, 1830, died Prague, 1919. As an undergraduate of the Technical School in Prague, took part in political activities. Crossed the frontier disguised as a woman. Came to New York, 1849. Learned to make cigars; one of the promoters of the cigar trade in N. Y. About 1862 went to San Francisco. There he manufactured cigar boxes, acquired large redwood timber interests in Humboldt County, vineyards in Sonoma. Published the San Francisco "Wasp." Had the reputation of being the richest Čech in country. For a time served as Austro-Hungarian Consul. Retiring from business, he removed to Prague, where he died in 1919. Died childless and relatives are contesting (at the time of writing) his will. The other New York Korbels are said not to be related.

Ernest Korbel, blacksmith, 17 Rivington Street, City Directory, 1852-53.

Henry Korbel, tailor, 98 Pitt Street, City Directory, 1852-53.

Thomas Korbel, cabinet maker, 265 E. 3rd Street, City Directory, 1852-53.

—— Kosek, musician, arrived 1848. Boarded at one time with the Červený family.

—— Kotrč, native of Pelhřimov, performer on the zither. Arrived before F. Brodský.

John Koula, born 1827, Mnichovice, near Prague. Co-founder in 1854, with his cousin John, Joseph Cviger, John Vávra, John Kratochvíl, Mat. Kumbá-

lek and Frank Vañek of Bohemia.[1] Cabinet maker and musician. After three years removed to Boston, being the first Čech immigrant in that city. (Almanac Amerikán, 1903).

John Koula, stave maker, from Přeštice, cousin of the founder of Bohemia Village. Went west with Hubáček. Arrived 1854.

—— Kovanda, Bohemia Village.

Anton Krásný, Catholic priest, was incarcerated in a military prison from 1849 to 1857. Arrived in New York the year he received his pardon (1857). Removed to Cleveland. In New York Krásný performed the marriage ceremony of his friend and fellow-prisoner from Prague, F. R. Mráček.

John Kratochvil of Ondřejov, arrived toward the end of 1854. Co-founder of Bohemia.

Wenceslaus Krechtler, cigar store proprietor, 157 Canal Street, City Directory, 1858.

Joseph Křikava, (relatives spell it Krikawa), born March 25, 1821, at Ouboč, near Nová Kdyně, student Prague Polytechnic. Participated in the revolution of 1848. Arrived 1849. Member Čech Society. Worked as a laborer on a farm; proprietor ambrotypes, 57 Avenue B; learned ambrotyping in Kohlbeck's studio; on the advice of his friend Korbel opened a wine shop at 50 Avenue B. His place was patronized by the best people in town, who called the patriarchal looking proprietor "Grandfather." Died May 19, 1888, unmarried. His younger brother Karel, had been a renowned singer in Germany (Helden tenor); Martin, still another brother, a saloon and boarding house keeper.

[1]Bohemia in Suffolk County, New York, has a number of namesakes: Bohemia, Tom Green, Tex.; Bohemia, Tehama, Cal.; Bohemia, Escambia, Fla.; Bohemia, Plaquemines, Fla.; Bohemia, Lane, Ore.; Bohemia, Pike, Pa.

John Kubin (Gubin), jeweler, 357 Houston Street. Arrived November, 1848. Fellow passenger of Andrew Hubáček.

—— Kučera, furrier, native of Přeštice, employed for some time by Lassak.

Krištof J. Kuchař, bookkeeper, 27 Bowery. City Directory, 1851-52.

—— Kulda, shoemaker, arrived about 1852.

Rudolf Kysela, shoemaker, native of Humpolec, arrived 1850. In 1852 went to St. Louis, opening a saloon there. Farmed for a time, in 1866 returned to New York. Died 1888. Zealous amateur actor; his two daughters in their time were stars of the amateur stage. The elder married Joseph Janáček, a typesetter on the "Dělnické Listy," later notary and steamship agent, who settled in Humboldt County, Cal. The younger (born in Buffalo), married Mr. Weinfurth, a New York club steward. Her second husband was Major Záruba (of the Austrian Army) in Pilsen. Kysela's brother, a Justice of the Peace in Cleveland (lately deceased), had also been a stage enthusiast.

Francis W. Lassak (Vlasák), furrier, started at 376 Broome Street; later owned a shop at 19 John Street. City Directory registers him as early as 1837. Did not associate with his countrymen in a social way. Wealthiest New York Čech in his time.

John Laukota, piano maker, 5 Mercer Street, City Directory, 1851-52.

Vácslav Leština, deserter from the Mainz Fort, arrived either 1847 or 1848. One of the founders of the Slovanská Lípa.

J. Link (Linke or Linka), member of Čech Society. According to Hubáček joined the settlement in St. Louis.

Frank Livora, shoemaker.

Jan Lucek, uncle of Marie Mráček, arrived with the Řepa family in 1853.

Max Maretzek, an impresario of note in his day, who in 1858 introduced Adelina Patti, was born in Brno, Moravia. Mrs. Mráček met him a number of times in Dr. Bruckman's house. The author has had correspondence with Maretzek. Immigrated in 1848.

Anthony Mattjescheck (Matějček), tailor, 66 Avenue A, City Directory, 1856.

William Mattjescheck (Matějček), tailor, Avenue A, City Directory, 1856.

Fred Mathuscheck, paino maker, 34 Third Avenue, City Directory, 1856. The Mathushek Piano takes its name after him.

—— Měcholup, plumber and tinsmith in Grand Street. Joseph Jedlička of Sayville worked for him upon his arrival. (Almanac Amerikán, 1896).

—— Melichar, teacher of piano. Václav Pohl mentions him as having been in New York before him.

Franta Rostislav Mráček, born 1828, in Nenakonice, Moravia, arrived in the spring of 1854, went to St. Louis, 1861, to edit "Národní Noviny" there. Died Odessa, Russia, February 3, 1896. Attended Prague Technical School. For political agitation sentenced to 20 years to Kufstein prison. Served almost 5 years; amnestied, came to New York. With J. Bárta Letovský traveled to Russia, to found there a New Bohemia. The plan miscarried. In New York, where he learned to make cigars, he married Marie Řepa, a highly intelligent girl. Served as volunteer in Civil War, enlisting at St. Louis.

Marie Mráček, née Řepa, born 1840, in Horaždovice of excellent family, believed to be still living

in Odessa. Married to Frank Mráček in New York, 1857, by Father Krásný. Witnesses to marriage were Frank Korbel and Anthony Fiala, father of the arctic traveler. Received a widow's pension from the U. S. Government. Knew personally every pioneer of note in her time.

Vojta Náprstek, law student, arrived in December, 1848, as political refugee, remaining in New York two years. Organizer and librarian of the Čech Society, editor of "Flug Blätter" in Milwaukee, sponsor of first Čech newspaper in U. S. Returned to the old country after eight years. Founder with his wife in Prague of the Náprstek Industrial Museum. Died in Prague, 1894.

—— Nejedlý, of Velvavy, watch maker, lived in Clinton Street. Arrived 1850. Nicknamed the Old Honest.

John Nohavec, a settler of Bohemia Village.

Matěj Nohavec, a settler of Bohemia Village.

William Nowak, shoemaker, 94 Forsyth Street.

Fred Nowatschek, tailor, 68 Norfolk Street.

—— Osoba, weaver, military deserter from Mainz, arrived 1847 or 1848. Kept a saloon at 327 E. 5th Street; at other time cigar store in Pitt Street.

Joseph Vozáb (Wozáb, Ozáb), arrived 1853-54. Kept White Lion Inn, 133 Essex Street.

John Pechan, tailor, first treasurer Slovanská Lípa, brother-in-law, Joseph Jedlička of Sayville.

John Plocek, Korbel's intimate. Member Čech Society. Removing to Chicago, he furthered Náprstek's plan for Čech paper.

Václav Pohl, arrived 1849, first president Čech Society. Remained in New York till 1852. Changed occupations and residences; expert cabinet maker from home, he was milkman, grocer, saloon keeper,

etc. Wherever he went took prominent part in racial and social activities. Married a Hubáček. Knew Korbel from Prague. Shipped on same vessel with Dont. Born 1817 at Plasy, died Kewaunee, Wis., 1893.

Vojta Pohl, tailor, Václav's brother, manufactured in Portland, Ore., patent medicines. Died 1889.

Anton Pokorný, Major Eighth, and Lieut.-Col. Seventh N. Y. Inf. Relationship to his namesakes not ascertained.

Anton Pokorný, cap maker, 213 Avenue B.

Gabriel Pokorný, turner, 70 Willett Street.

Louis Pokorný, fruits, 6 Dey Street.

Michael Pokorný, shoemaker, 186 Laurens Street.

Frank Příbramský, tailor from Horažďovice. About 1854 appeared in Chicago, where he died.

John Procházka, importer, 9 Bowery, City Directory, 1855-56. There are several of this name; a furrier, cigar maker, watch maker.

Emanuel Průcha, led the opposition in the Slovanská Lípa and organized the Čecho-Slavic Ben. Society May 4, 1863.

Joseph Řeháček, merchant's clerk of Roudnice, member Slovanská Lípa, volunteer Civil War. Fellow passenger with Brodský. Arrived 1851. Married Kohlbeck's daughter.

Frank Řepa. Arrived with family in 1853. One son died at sea. Two sons, Václav and Thomas, were killed in Civil War; youngest son died at sea. Daughter Marie married F. R. Mráček.

John Rosa, tailor, citizen of Bohemia Village.

—— Šádek, of Kutná Hora, cabinet maker, co-founder Čech Society. Manufacturer of shutters in East 14th Street, between Avenue A and B. In

his shop Vodwárka of New London learned that trade. Lived in New York before Brodský.

Mary Schadek, millinery, 494 Eighth Avenue. City Directory, 1853-54. Marie Mráček clerked in her establishment.

—— Schlesinger, butcher from Domažlice, popularly known as "táta" (father).

Franta Schwimberský (Švimberský), cabinet maker, arrived 1850-51. Two sons and daughters immigrated shortly after.

Joseph Sedlák (also Sedláček), organ player, teacher of music, from Domažlice, member Čech Society, removed to Portland. According to one report went back to Bohemia, dying there.

Joseph Schipek (Šípek), cabinet maker, became prominent in St. Louis, as lodge organizer. Vodwárka mentions another Šípek, Frank, "who, when he saved sufficient money removed to Kossuthtown, Wis., buying a farm there."

F. Šklíba, member Čech Society, first member to die.

John Šmíd (Smith, Schmidt) from Strakonice, arrived 1850-51. His wife kept a boarding house in Essex Street. Brodský, Fišer, Jedlička, boarded there. Co-founder of Čech Society. Organized a strike of fellow-countrymen working in Brooklyn brickyards. Removed to Michigan (Traverse City ?), where he is said to have done well.

Vojta Spálený, lived for a time in Bohemia Village.

Joseph Štípek, cabinet maker, mother was a miller's widow from Kouřim. Daughter Lena married Karel J. Zdráhal. Brother Frank was in the same trade.

—— Suda, member Čech Society.

Joseph Svěrák, amateur actor.

Nikodem Tábor, co-founder Čech Society. Fellow passenger with Brodský. Arrived 1851.

——— Tancer, tailor.

——— Tolar, tailor from Horaždovice, removed in 1857 to St. Louis. His oldest daughter married one of the Čížek brothers.

Wenzel Tvrdý (descendants spell it Twidy), tailor or furrier of Roudnice, arrived 1847 or 1848. City Directory, 1851-52 registers him from 91 Willet Street. His son, born the same year he immigrated, was "the first American baby of Čech parents." Descendants live in Westchester County.

——— Tůma (Toužimský ?), jocularly called "Čech Columbus," an allusion to his early landing, wrote to a Prague paper he was the proprietor of a casino in New York. Deserted from the Mainz Fort, 1847. Learned to roll cigars. Disappeared from public notice.

Wenzel Turba, druggist, 22 Avenue C. City Directory, 1856-57.

——— Tuzar, liquor dealer, non-commissioned officer in the Austrian Army.

Joseph Urban, maker musical instruments from Králové Hradec, musician, arrived 1850 (?). Korbel's friend, went 1860 to California. Died there.

John Vávra (Wávra), born 1819 in Kouřim district, John Kratochvil and John Koula, from Ondřejov, arrived in 1854, were co-founders of Bohemia, L. I.[1] (Almanac Amerikán, 1896).

[1]Writing to the author from Traverse City, Mich., Mrs. Mary Rutner, says: "I wonder if it would interest you to know that among the immigrants who came on the same transport with John Vávra, John Koula and John Kratochvil, were Frank Kratochvil (cousin of John), Joseph, Anton and John Wilhelm (see him), Anton Svoboda, Joseph Sholda, Frank Pohoral, Kyselka, Lada, Novotny, Václav Barták and Joseph Knizek. They with their families settled either in Traverse City or on farms near here; their grandchildren are doctors, school teachers, music teachers, merchants. Mrs. Mary

Charles Vinický, brewer from Kladruby, born 1803, settled in N. Y. 1853. Had six children. Caroline (born (1840), Johanna (1842), Emanuel (1846), John (1848), Stanislav (1853). The oldest son was a "map maker downtown," singer, the moving spirit of the Slovanská Lípa. Frank Vinický in his youth a well-known Sokol, was born in New York, 1857 and married the daughter of Tiffany's foreman, Lindauer.

—— Wishek (Víšek), musician.

—— Vlček, goldsmith, uncle of Anthony Fiala. Arrived 1850; believed to have returned to the old country.

Joseph F. Vodwárka. Window shutter maker, is living in New London, Conn. Arrived September, 1852. Born at Zámrsky, 1832. First Lieut. Co. C, 1st Reg. Missouri Vol. R. C. (more than half were Čechs).

—— Weininger, cabinet maker, arrived about 1854.

Rudolph Wenzlik, furrier, 3 Vandewater Street, City Directory, 1854-55.

Frederick Werther, by birth a Slovak, enthusiastic lodge worker, first librarian and charter member Slovanská Lípa, Civil War veteran. At the time he volunteered he sold his saloon to Hubáček; upon returning he re-opened in Rivington Street. Having gone west, all trace of him was lost.

John Wild and Anton Wild, members Slovanská Lípa.

Knizek Buck, daughter of Joseph Knizek, became a writer of no mean ability. After her death her poems were published entitled "Songs of the Northland," and, as far as I am aware, Mrs. Buck is the only Cech who has a volume of poems written in English, to her credit. Mrs. Mathilda Barták McManus (daughter of Václav Barták) teaches music in a normal school. Emanuel Wilhelm (Anton's son) is our present postmaster. Frank Kyselka, now in Montana, is superintendent of a government Indian School."

—— Wilhelm, pro tem. sec'y, Slovanská Lípa, 1861. Settled in Traverse City, Mich.

John Zajíček, first secretary Slovanská Lípa, newspaper correspondent, veteran Civil War, saloon keeper.

John Zitek, at one time president of Slovanská Lípa. Living in Mt. Vernon, N. Y.

Karel J. Zdráhal, saddler, leather strap maker, arrived about 1851. Died in San Francisco.

THE SLOVAKS IN AMERICA

By THOMAS ČAPEK, Jr., A.M.

THE REV. LUDEVIT A. ENGLER
REV. C. L. ORBACH
CLEMENT IHRISKÝ
Assisting

Published by the Czechoslovak Section of America's Making, Inc.,
NEW YORK, 1921

PART II

THE SLOVAKS

FOREWORD

In this part the authors shall aim to give an account of the life of the Slovaks with particular reference to their various contributions to America and to diffuse a sympathetic understanding of them, submerged as they are more or less by circumstances.

Unfortunately, the bibliography necessary for a work of this sort is very meagre. The authors have made use of various government publications for their statistics and have filled in the gaps by their knowledge and experience acquired while living among the Slovaks. No use has been made of the new Census of 1920. At the time of the writing only incomplete preliminary announcements have been published. Furthermore, the Čechs and the Slovaks (quite rightly) are tabulated as one by the enumerators, making a distinction difficult.

If we of Čech and Slovak blood but of American birth or citizenship are true to the best that is in us, we cannot fail but have a certain feeling of sympathy and interest in the accounts of our fathers who have come to this country hoping for betterment, and have found it.

It is to the memory of those pioneers, in recognition of the trials they have been through, that this story of their contribution to American life is dedicated.

CHAPTER I

Historical Background and Causes of Emigration

The Slovaks, a branch of the Slav family, numbering over 2,000,000 people, have a past which is veiled with obscurity. It is supposed that they migrated to their country at the base of the Carpathian Mountains toward the end of the 5th century. In 863 they embraced Christianity—the first of the Slavs to do so—from the hands of the apostles Cyril and Method. What is known in history as the Great Moravian Kingdom had its capital in the town of Nitra nestled beneath the Tatra Mountains, for it was Slovakia which then formed the nucleus of this powerful kingdom. Two centuries later, when Moravia passed under Magyar rule and merged into the Hungarian Crown, the political existence of the Slovaks disappeared. From that time on they struggle to preserve their national consciousness, while on the other hand, the Hungarian Government attempted to Magyarize its various races. In the fall of the House of Hapsburg the Slovaks and their blood-brothers, the Čechs, consummate their triumph.

So nearly related are the Slovaks to the Čechs that they may be said to be one people. Geographically, they are contiguous; the history of their oppression is similar. There may be difference of opinion on the closeness of their respective languages. Here, as often is the case, arguments have been influenced by religious and political considerations.

It cannot be denied, however, that they both understand and read the other's language with equal facility. The Slovak tongue itself may be divided into three dialects. Šafařík, the authority on Slavic antiquities distinguishes pure Slovak, from that tinged with Polish or Moravian expressions. During the past half century, there has been a movement to develop Slovak as a distinct language and literature.

The Slovaks are found in what was formerly known as the Hungarian uplands, south of the Carpathians. It is a mountainous country, little exploited, and offering boundless possibilities as to natural resources. For their livelihood, the peasants depend mainly on farming and herding, out of which, as a rule, they seldom eke out more than a mere existence. For a long time the little town of Turčianský Sv. Martin was the cultural center of the national movement. It was there that the leading journal was published and literature and art collected in a National Museum. Independence achieved, the interest of the Slovaks is now centered in the commercial town of Bratislava (Pressburg) with its population of 70,000 advantageously situated on the north bank of the Danube some 34 miles southeast of Vienna.

What brought the Slovak to America?

Hungary has always been a country of large landed estates. The peasant very often too poor to possess a farm of his own, had to work that of his Magyar overlord. The rewards of a farm laborer were meagre, the idle winters long, and opportunities for betterment small. America became his hope; here he could better his material condition, found a home, and earn a decent living for his family. Although the majority of the emigrants left their

country on account of adverse economic reasons, there is still another cause to be considered. The dominant race, the Magyars, have always exercised a narrow and belligerent race pride. This took active form in Magyarization. Our Slovak had a more or less conscious sense of feeling that he was being regarded as an inferior, and this made even his own country unattractive to him. In America he would be welcomed as one coming to strengthen and build up.

CHAPTER II

Statistical

The year 1873 gives us the first record of any considerable number (1,300) of Slovaks coming to America. The peak of their immigration was in 1905, when 52,368 were admitted. By 1914, it fell off to 25,819. The war, of course, caused an interruption until it was again revived in 1920, when 3,824 came to our shores. During the period of 12 years, 1899-1910, immigration records show that 377,527 were admitted. One must be on guard in comparing these figures with those of the Census of 1910. The discrepancy arises out of the fact that the immigrants were migratory. In the Eastern States, their destination, they entered our basic industries:

Pennsylvania	195,632
New York	48,310
New Jersey	35,725
Ohio	30,785
Illinois	26,351

Generally, the men left their villages first and when they had acquired enough money in America, they returned for their families. The majority of them gave their occupation as "laborers." They did the heavy work fundamental to our industrial life. They faced unflinchingly the hot blasts of the coke furnace and the dark depths of the mines.

The census of 1910 has ascertained 284,444 Slovaks and their American born children in this country. Of this total, 166,474 were foreign born,

and 117,970 of foreign or mixed parentage. Private estimates have put the figures higher than the official count. The Census authorities themselves admit that "enumerators acted contrary to instructions in tabulating the groups described as 'Slav,' 'Slavic,' and 'Slavonian.' Among them there are no doubt many who should have been reported as Slovak or Slovenian." The states having the greatest number in 1910 were:

Pennsylvania	141,657
Ohio	33,102
New Jersey	23,505
New York	22,847
Illinois	20,915
Connecticut	10,146

Unlike many of our foreign groups, they have not concentrated in the large cities as may be seen from the following table taken from the Census of 1910:

Chicago	13,093
Cleveland	12,977
New York	10,504
Bridgeport	6,188
Pittsburgh	5,096

One rather expects to find them living near the place of their occupation, in the towns of the coal regions of Pennsylvania, and along the Monongahela River, where the steel mills are located.

CHAPTER III

Occupation

Every nationality in this country shows preference for certain occupations which for that reason are looked upon as the distinctive callings of certain racial groups. In New York City, the Italians are barbers, fruit peddlers and cobblers, the Čechs make cigars and pearl buttons, the Jews go in the needle trade, the Greeks are florists, the Danes in the Middle West engage in dairying and agriculture. What, if any, is the distinctive occupation of the Slovaks? Large bodies of them work in the coal mines (anthracite and bituminous), in the iron and steel mills and in various manufacturing industries, mainly in Pennsylvania, in the oil refineries of New Jersey (Elizabethport, Bayonne, Perth Amboy), in the shoe factories and tanneries and textile mills of Massachusetts. No metallurgical industry in Cleveland, Pittsburgh, Bridgeport and Gary, is without its quota of Slovak labor, skilled and unskilled. Of the workers in the iron and steel industry investigated by the U. S. Immigration Commission in 1909, some 10% were Slovaks.

The trade the Slovaks favor most, with which they are thoroughly familiar from home and in which they have achieved the best results both as workmen and employers, is wire and tin manufacture. From this to tinsmithing and plumbing is the next step. In New York they operate about thirty shops where they turn out wire and tin household utensils, guards for windows, office partitions, chandeliers, etc.

Before 1880, English-speaking people made up the bulk of the workers in the Pennsylvania coal mines. But with startling suddenness came the Slav invasion of the coal fields and the consequent withdrawal of the Irish and English miners. The Slovaks formed a considerable percentage of these newcomers; hardship is not new to them, and it will be conceded that they aided generously in the unprecedented development of various industries which took place during the following two decades.

In their motherland they were farmers, in their adopted land they entered the mills or the mines. What is the cause of this change of occupation? Perhaps the most important reason is that they came comparatively, poor and could not buy land for farming. Their first object was to make enough money to enable them to bring their families to America. Before a farm will yield a good return takes several seasons. Rather the work in the mills with fairly good wages assured. We must remember that the immigration is one of recent date, and by the time the bulk had settled here and saved a little capital, land prices had increased so as to make purchase prohibitive. There are consequently no large settlements of farmers such as we find among the Čechs, but this does not mean that Slovaks do not engage in agriculture. The Middle West is the home of many prosperous land tillers of Slovak birth or descent. Of the Eastern States, Connecticut. Two interesting agricultural communities were established by them. The first is at Slovaktown, Arkansas. A Pittsburgh colonization company influenced a number of families to leave the mining districts of Pennsylvania for the healthier work of farming—and a fair success has been made of the community. More important is the colony located near Peters-

burg, Virginia. This began under similar circumstances to that of Slovaktown. Other Slavs have come into the district but the Slovak predominates. The principal products raised by the latter community are peanuts and tobacco.

Notwithstanding the fact that they have had too many bitter and costly experiences in the past with private bankers and business promoters and speculators, the Slovaks are highly enterprising. Believing in co-operative effort, their nationals have established factories (a plant or two for the manufacture of rubber goods being among them), and some of these are said to be doing well. Several banks in Slovakia were able lately to refinance themselves through capital stock subscribed by American Slovaks. American capital it was (Michael Bosák, of Scranton, Pa., and associates), that laid solid foundations to the American Slovak Bank at Bratislava (Pressburg), one of the biggest financial institutions in Slovakia.

CHAPTER IV

Fraternal Organizations and Churches

Their social life is much the same as that of the Čechs. They have their Sokol, singing and amateur theatrical societies. The membership in fraternal organizations which pay sick and death benefits, 200,000, is astonishingly large. But one should bear in mind that the work in the mines and the mills is hazardous, the toll of death and bodily injury in them, heavy. And these benevolent societies take the place of life insurance companies. The death benefits they pay—$500, or $1,000—is often the sole reliance and support of the wife or the children of the insured.

The First Catholic Slovak Union (I. Katolická Slovenská Jednota).49,680 members

The National Slovak Society (Národný Slovenský Spolok).....39,118 members

The Catholic Slovak Women Union (Katolická Slovenská Ženská Jednota).....28,264 members

The Gymnastic Slovak Union Sokol (Tělocvičná Slovenská Jednota Sokol).....14,381 members

The Roman and Greek Catholic Gymnastic Slovak Union Sokol (Rimsko a Grecko Katolická Slovenská Jednota Sokol).....19,450 members

The Slovak Evangelical Union (Evangelická Slovenská Jednota) 7,821 members

The Slovak Evangelical Women Union (Slovenská Evangelická Ženská Jednota)..... 3,328 members
The Živena (The National Slovak Women Union)..... 8,300 members
The Pennsylvania Roman and Greek Catholic Slovak Union (Pennsylvanská Rimsko a Grecko Katolická Slovenská Jednota).....21,612 members
The Pennsylvania Roman and Greek Catholic Slovak Women Union (Pennsylvanská Rimsko a Grecko Katolická Ženská Jednota).....12,771 members
The Independent National Slovak Society (Neodvislý Národný Slovenský Spolok)..... 1,186 members
The First Slovak Wreath of the Free Eagle in the U. S. of A. (I. Slovenský Venec Slobodného Orla v S. Š. A.)..... 6,330 members
Total membership 212,241.

The National Slovak Society of the U. S. of A., is the most influential, though not the strongest of the fraternal bodies. Organized in 1890, it has 39,118 members in 562 assemblies. Its past record is very honorable. Besides giving many volunteers to the Army, it invested a substantial sum in Liberty Bonds ($460,000), and furthered war activities. Its contribution to the Czechoslovak movement for independence was no less generous.

The Gymnastic Slovak Union Sokol dates to 1894. The membership is 14,381. The Sokols are a potent factor for the uplift of the immigrant, inasmuch as they aim to make a better citizen of him not only physically, but also culturally. The best equipped Sokol halls are at Bridgeport, Conn., New

Kensington, Homestead and Ford City, all in Pennsylvania. Besides gymnastics, much attention is given to choral singing and to dramatics. Most of the Slovak fighting men in American and Czechoslovak Armies were recruited from the Sokol organizations.

Established in 1911, by the Rev. Stephen Furdek the First Catholic Slovak Union is numerically the strongest organization. It publishes a paper ("Jednota"), of which 33,000 copies are printed. The orphan asylum at Middletown, Pa., is one of the institutions founded and supported by it.

The Slovak Evangelical Union was established 1893. It has 7,821 members in 199 assemblies distributed, according to States, as follows: Pennsylvania, 97; Ohio, 31; Illinois, 11; New York, 14; New Jersey, 8; Connecticut, 5; Michigan, 5; Indiana, 5; Missouri, 4; Montana, 3; Minnesota, 3; Wisconsin, 3; Iowa, 3; West Virginia, 2; Washington, 2; Massachusetts, 1; California, 1; Canada, 1. The Young Folks' Slovak Evangelical Union has 3,309 members.

The Slovak Evangelical Women's Union has 3,328 members in 76 assemblies.

The Roman Catholics have 176 churches. Distribution according to states is as follows: Pennsylvania, 103; Ohio, 16; New Jersey, 11; Illinois, 10; New York, 9; Wisconsin, 5; Connecticut, 4; Indiana, 4; and 2 each in Minnesota, Montana, Missouri and Massachusetts, 1 each in Maine, Michigan, Kansas, West Virginia, Colorado and Alabama.

The Protestants of the Augsburg Confession have 16 in Pennsylvania; Ohio, 11; Illinois, 8; Connecticut, 8; New York, 7; Wisconsin, 7; New Jersey, 3; Missouri, 3; Virginia, 3; Iowa, 2; Indiana, 2; Minnesota, 2; and Texas, Michigan and Massachusetts 1 in each. Other Protestant churches number 30.

CHAPTER V

The Press

That culturally the American Slovak stands on a higher plane than his brother at home is, we believe, generally admitted. American environment, better economic conditions, are mainly responsible for bringing about this happy result. As an educator, the newspaper has aided greatly.

Dailies

New Yorský Denník (The New York Daily), New York.

Denník Slováka v Amerike (The Slovak in America Daily), New York.

Denný Hlas (The Daily Voice), Cleveland.

Národný Denník (The National Daily), Pittsburgh.

Weeklies and Fraternal Organs

Národné Noviny (The National Slovak News), Pittsburgh.

Slovenská Mládež (The Slovak Youth), Pittsburgh.

Nové Slovensko (The New Slovakia), Pittsburgh.

Slovenský Hlásník (The Slovak Herald), Pittsburgh.

Obrana (The Defense), Scranton.

Youngstownské Slovenské Noviny (The Youngstown Slovak News), Youngstown.

Jednota (The Union), Middletown, Pa.

Ženská Jednota (The Women's Union), Middletown, Pa.

Bratstvo (The Brotherhood), Wilkes-Barre, Pa.

Slovenský Sokol (The Slovak Sokol), Perth Amboy, N. J.

Katolický Sokol (The Catholic Sokol), Passaic, N. J.

Nové Časy (The New Times), Chicago.

Studentské Listy (The Students' Gazette), Lisle, Ill.

Amerikánsko Slovenské Noviny (The American Slovak News), Pittsburgh.

Slovenský Pokrok (The Slovak Progress), New York.

Priatel Dietek (The Young Folks' Friend), Passaic, N. J.

Telegram, Bridgeport, Conn.

Rovnost Ludu (The Equality of the People), Chicago.

CHAPTER VI

The Banks

Nine years ago the first bank was established. Today the Slovaks control nine strong and prosperous money institutions, seven of which do business in Pennsylvania. Foremost among Slovak bankers is Michael Bosák of Scranton, who is a heavy stockholder in several of them.

	Organized	Paid up Capital	Surplus and Undivided Profits	Deposits
Bosak State Bank, Scranton, Pa.	1915	$200,000	$332,183	$4,416,517
Slavonic Deposit Bank, Wilkes-Barre, Pa.	1912	100,000	143,640	2,202,482
Slovak State Bank, Uniontown, Pa.	1918	100,000	35,877	600,723
American Bank and Trust Co., Hazelton, Pa.		200,000	139,053	2,500,000
The American State Bank, Pittsburgh, Pa.	1921	200,000	52,147	342,000
The First National Bank, Olyphant, Pa.		250,000	246,090	1,700,000
Reading Liberty Bank, Reading, Pa.	1919	100,000	20,317	839,291
Papanek-Kovac Bank, Chicago, Ill.	1920			
American Trust and Savings Bank, Whiting, Ind.	1920	50,000	4,000	150,000